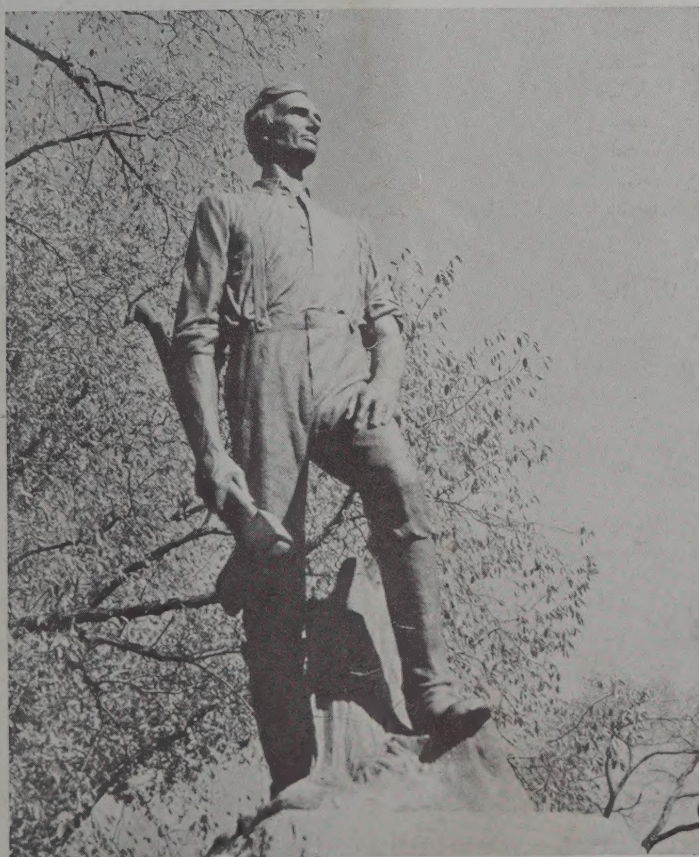


INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Vol 16
no 4



Charles J. Mulligan, 1911, "Lincoln"

Greene and Greene

*"Like a gaunt, scraggly pine which . . .
Untended and uncared for, starts to grow."*

February, 1940

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***TABLE OF CONTENTS AND ILLUSTRATIONS**

	Page
PART I: SELECTING AND USING VISUAL AIDS	3
Why Use Visual Aids?	3
The Place of Visual Aids in a Church Program	5
Are Projected Pictures Effective?	6
What Gives a Picture Religious Value?	7
How to Use Visual Aids	8
Preparing a Program With Visual Aids	13
Types of Projected Pictures	14
Equipment Needed for Visual Education	20
What Will It Cost?	24
What to Get and Where to Get It	27
What to Read	28
PART II: AVAILABLE VISUAL EDUCATION MATERIALS	29
Types of Visual Aids	29
Film Listings and Reviews: Sound Films	30
Film Listings and Reviews: Silent Films	37
Subject Listing	51
Film List Tabulation	55
List of Distributors	59
ILLUSTRATIONS	
"They Never Look Puzzled When You Show Them Pictures!"	4
"See! That's the Way it Looks!"	6
Combination Reflectoscope and Stereopticon	15
Kodaslide Projector	16
Illustravox, Junior Model	17
Filmo "Showmaster"	19
A Worship Room Arranged with Picture Screen	20
Projector for Filmstrips	21
Tri-Purpose Projector	21
Picturol	21
Double Dissolving Balopticon	22
Animatophone Sound Projector	24

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Within the forest dwells."

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International Journal of Religious Education



CONTENTS

	Page
PICTURE INTERPRETATION, Burnand's "Folget Mir Nach"	2
EDITORIALS	3
MEDITATIONS, <i>Walter Russell Bowie</i>	5
TRAINING CHILDREN FOR CHURCH MEMBERSHIP, <i>Lawrence H. French</i>	6
WHEN RECEIVING NEW MEMBERS	7
TEMPERANCE EDUCATION THROUGHOUT A CITY, <i>Carolyne LaGrange Brooks</i>	8
WHERE ARE THE FACTS?	9
A SMALL CHURCH CAN DO IT, <i>Alice Bartow Hobensack</i>	10
SOCIAL EDUCATION AND ACTION, <i>J. Quinter Miller</i>	11
JUNIORS MAKE SIMULATED WINDOWS, <i>Helen Vaile Parker</i>	12
A TOAST TO SUPERINTENDENTS!	13
WE COULD TRY THAT!	14
ILLINOIS CHURCH HOUSE EXHIBITS, <i>Gladys Coffin</i>	15
CHRIST IN HISTORICAL NOVELS, <i>John H. Scammon</i>	16
NEW DIRECTORS OF LEADERSHIP EDUCATION, <i>Roy G. Ross</i>	17
TEACHING BY CREATIVE DISCUSSION, <i>Nellie M. Wagar</i>	18
WISDOM AND VISION	20
BARABBAS—SON OF THE MASTER, <i>John H. Hanger</i>	21
MARCH WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Phyllis Newcomb Maramarco</i> (THEME: <i>Learning from Jesus</i>)	24
JUNIOR DEPARTMENT, <i>Ethelyn Burns</i> (THEME: <i>Boys and Girls Discovering Jesus</i>)	26
INTERMEDIATE DEPARTMENT, <i>Elizabeth Brown</i> (THEME: <i>Exploring Life with Jesus</i>)	29
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Dulcina Brown</i> (THEME: <i>Easter, a Time of Triumph</i>)	32
WHAT'S HAPPENING	37
CURRENT FILM ESTIMATES	38
FILMS FOR CHURCH USE	39
NEW BOOKS	41
FINALLY—	44

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 450 Ahnaip Street, Menasha, Wisconsin. Editorial Office, 203 North Wabash Avenue, Chicago, Illinois. Entered as second class matter at the post office at Menasha, Wisconsin. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, section 538, P. L. & R., authorized March 22, 1936. Subscription rates: One Year, \$1.25. Three subscriptions in one order, \$1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15. Same rates to foreign countries.



"FOLLOW ME!"

A Challenge to Youth

"Folget Mir Nach!"

Painted by EUGENE BURNAND

Interpretation by CHARLES ARTHUR BOYD

FOLLOW after me!" Who? The Twelve of long ago, as suggested by that figure at the left of Jesus—John, perhaps? But Jesus' back is turned to John, and his gaze, his handclasp, are all for the Youth of Today who are so eagerly and gladly pressing on to him.

How genuinely eager are these young folks Burnand pictures here, and with what complete frankness and gladness do they look into Jesus' face! There is not one bit of timidity or fear; these folks are coming in the joy of confident trust. Christ is calling, "Come and follow," and they are coming, happily and with whole-hearted devotion, saying like the young Isaiah of old, "Here am I, send me!"

There is something tremendously appealing about this

picture. The clear-eyed eagerness, the energy and the strength of youth depicted here are sure to get one if he pauses long enough before it to give the picture a chance!

The girl in the foreground and the second lad both have little books in their hands. One guess is as good as another, but it would seem natural to assume that they represent copies of the New Testament, or perhaps some book of religious instruction. The artist seems to be saying: These young folk have been earnestly studying how they might come to know something of Christ's purpose for their lives. They have listened to his voice and to his call to "Follow." Now they are coming in loving loyalty to give their enthusiastic "Yes!" to his "Follow After Me!"



EDITORIALS

"If I Had the Time!"

A POPULAR WRITER of short stories has testified that she did her best work some years ago when she was so distracted by other duties that it seemed to her she never had any time to write. She had a regular job that took time and energy. Then she had to nurse an invalid and later had a home on her hands. She was always lamenting that she had no time to write. Yet she was writing, and did it out of her eager concern for the issues of life just because she was immersed in them by the exigencies of daily living. Her product was good enough to sell and to provide her an income.

Later on life got easy for her and she had the time for which she had clamored. Then she admits that she was not doing the things that she had said she would do if she only had the time. With better equipment, freedom from worry and time on her hands, she did not use that time because she did not have the driving power of personal concern for life as she was compelled by external circumstances to live it. She says that if a person is so under the steady and insistent pressure of living that he is disturbed, even worried, about life, he will take a living interest in it and thus find that interest reflected in whatever work he does.

Has this woman got hold of a profound value in the life of all of us? If we had the time for which we long to do the things that now in our "wishful thinking" we imagine we would do, would we use it? And—is it for this reason that in most Sunday schools the best teachers are those who already seem to be overloaded with many duties? That in so many schools the mothers with children to claim their time are easier to secure as teachers and do better work than those with none? That so many men teachers are business men who are crowded with other cares and duties and not the retired business men in the church? That welfare work is guided mostly by men who earn their daily income and do not merely clip coupons for it? That an old man still working is usually much more worth while in an adult class than the one who has retired on a pension? Does this explain the popular idea that if you want something done ask a busy person?

It is the daily concern of the busy mother about children that makes her concerned about all childhood and thus a good teacher. And so it is with all of life.

Youth Plus, or Against, Age?

SOMEONE SAID once that it is the dilemmas of life that make it interesting—and exasperating! One dilemma that makes it so for people in Christian education is this—when one has the enthusiasm of youth he lacks the experience of age, and the very process that gives him experience and wider knowledge often squeezes out of him the enthusiasm of youth. Thus, too many times the young fellow is ready to do

anything but does not know how and the old fellow knows how but has not enough "zip" in his cells and purposes to make him try. So a great many good things get started the wrong way or done wrong and many other good things do not get started at all. This statement of the dilemma is not true to the whole situation, of course, but there is altogether too much truth in it.

This dilemma concerns us just now because it often works itself out in the church and in religious education. The young people want to talk about world peace and the older heads think that it is dangerous to do so "in our community." The younger men on the church board think that it is time to go ahead and put up the new church educational plant while the older men study the percentages of steel production and advise delay "until we see where things are going," just as if, say the younger ones, "we human beings were ever entirely sure of where we were going." This dilemma is as old as human society. It expresses itself everywhere. Governments face crises of inward strain caused by it. Businesses are torn internally on account of it. Homes have to struggle along often in spite of it.

The best solution, of course, is the simple one of having youth and age work and live together so that "fire" and knowledge are added together and can thus support and supplement each other. From such a fusion of the two the best work gets done. And—we know of no institution better fitted for this blending of two forces than the church. The church more intimately reflects and expresses the life of the home than other institutions do, and it is in the home that co-operation is most widely practiced. The church offers more chances for joint interests and activities than, for instance, the school can do. The church requires and teaches as an essential part of its program cooperation and understanding that reaches across barriers. The church, therefore, must play up to its opportunity in this matter and strengthen at every possible point cooperation between its younger and its older members.

Christians and the War

THERE IS much discussion these days about the Christian and his relation to war. Much of it has to be on a somewhat theoretical basis because those who engage in it are not in a nation at war. It does not, of course, lose its value on that account. But such discussion when carried on by Christian men and women in a nation intimately involved in a great war takes on an urgency that can come only from that situation.

Some time ago a group of Canadians came together in the Fellowship for a Christian Social Order to consider the war situation of their country. One address started the conference off and then the views of the persons present were shared. It was found that opinions ranged all the way from complete pacifism to the view that aggressor nations must

be resisted by all means at hand, even to the use of military force.

The pacifist view "takes seriously the command not to kill, not to hate, whatever the cause." The pacifist cherishes life for its possibilities; condemns violence as wholly destructive; believes that the methods of war can never serve justice, for they only destroy; that no wrongs are ever righted by war, but that new evils are added to old ones; that totalitarian demands of a nation at war menace rights and liberties; and that war so distorts both combatants and civilians in body and mind that no conceivable good that could come from it would justify such a loss.

The opposite view stated in the conference was held by those who are sometimes called "realists." With them there was no attempt to slur over the tragic results of war. As summed up in *The Torch* published by the National Girls' Work Board of Canada, this view would be as follows: "There is only the recognition that the Christian lives in a world of sin; that all action is a choice between historical alternatives, none of which is untainted by evil. We cannot dissociate ourselves from the violence which goes on around us daily in time of war and even in peace time. We cannot escape into a haven of non-violence, because no such haven exists. We must remain within the real world, and act in it to resist the forces which multiply violence in order to promote their unjust ends. In the present instance this means that war against Nazi Germany, with all its evil, is still better than a continuation of the disastrous policy of 'appeasement.'"

In a conference with such divergent views as these it would look as if agreement on anything would be impossible. Yet this group did agree on certain tasks that are the special responsibility of Christians in the present situation in that country.

There is the task of *interpretation*. Since the government claims to be fighting for democracy, Christian leaders must teach people what true democracy means, in industry, culture, and politics, in home, school, church, and government.

There is the task of *healing*. Christians must heal and restore those who will suffer because of the war as well as those now in similar need.

There is the task of *defending democracy at home*. These people said, "We must do everything in our power to work for freedom of speech, freedom of assembly, the rights of unemployed and dependents, the rights of workers to organize and bargain collectively. Also in the midst of war hysteria, which we must do our best to withstand, men and women of foreign origin or extraction in Canada are likely to stand in special need of our protection and sympathy."

There is the task of *forgiveness*. This forgiveness must be extended to the enemy in battle, in the submarine, in the bombing plane for he "may well be himself a creature or a victim of a brutal regime which was not one of his own choosing."

There is the task of *redemption*. These people have set themselves to work now for a just and lasting peace, one not formed in vengeance but on a basis of permanent justice; to educate others as to the causes of war; and to insist on clear public statements as to the conditions on which the government would make peace. They commit themselves to sacrifices for such a permanent peace which they call "a holier cause than present victory."

These were listed as only the tasks more presently ap-

parent, it being recognized that these men and women must be prepared to see and undertake "such new tasks as the rapidly changing conditions create."

Since most readers of the JOURNAL live in a nation not at war it has seemed to us wise to introduce them to the way in which their fellow-Christians in one at war have faced this crucial issue of Christian living. Later we expect to discuss here the relation of the Christian educator to a world at war.

Welcome to Annual Meetings

THIS JOURNAL is distributed at the annual meetings of the International Council in Chicago, February 5 to 10. We welcome these thousand visitors to the twenty or so simultaneous conferences; to the large assemblies where all think together about some important trends in the movement; to the informal fellowship of coffee cups and lobby conversation; and to a growing brotherhood of professional folks whose lives are invested in Christian education.

These meetings have become in recent years an expression of the cooperation of Protestantism in Christian education. With such a large group of professional people in attendance and so many meetings going on at once, they ought to be. It is significant to note that the attendance at these meetings has increased steadily throughout the difficult "thirties." The important outcomes will be reported later in the *Journal*.

I Am Life

A MESSAGE TO MEN

I AM *this mysterious total of experience into which you have come.*

You did not choose me. Others chose me for you and through the miracle of birth thrust you into my hands.

Thus you met me unprepared, armed only with the capacity to learn.

And you have learned—to walk and speak; to treasure memories; to sense history; to bend your reason with success upon the enigmas with which I confront you; to wait; to dream; to risk.

But my deeper secrets still elude you. You know bits of my ways, but you do not know me.

What I am about; why I am at all; what I could be if you would make me the treasure hid in a field, the pearl of great price—these still in the main escape you.

You live—tempestuously, meanly, superbly—but you have only puerile answers as to why you live at all.

You are a great or a small man, or on the way to becoming one or the other, according to the meaning that you give to me.

My secrets are being broken open best by those who learn from him who said, "I am come that they might have life, and . . . have it more abundantly."

I AM LIFE.

—P. R. H.

Meditations

By WALTER RUSSELL BOWIE*

Dr. Bowie has recently resigned the pastorate of Grace Church, Episcopal, in New York City to become Professor of Practical Theology at Union Theological Seminary. His *Meditations* this month, on the person and character of Jesus, are especially appropriate since many church school classes are studying the life of Christ and the JOURNAL worship services are also on this subject. Dr. Bowie's thoughtful comments, expressed in his own inimitable style, will be a source of inspiration and illumination to those who use them week after week.

1 IF WE ARE to help boys and girls to be Christians, first of all we must be real Christians ourselves, and the heart of Christianity is to know Christ. This is not a matter of information about a book. It is a matter of seeing with our imagination the winsome figure of Jesus and trying in mind and heart to live with him.

What was Jesus like?

In the first place, he loved life. There was a soaring quality in his spirit which rose above the heavy atmosphere that shut down upon his world. The gospel of John reflects this when it tells that Jesus said: "I am come that they might have life and that they might have it more abundantly." He had come to give life because he had life. And he had life because his uninhibited spirit faced his whole universe expecting to find it good. Nazareth was a little town where ordinary men might be cramped into an ordinary mold; but in Nazareth he could find the dignity of work well done, familiar human joys which he could touch with gaiety and gladness, the burdens of human need which he could help to lift. Nazareth lay in the valley; but around Nazareth rose the hills, and from them he could see the sunrise and the glimmer of the sea and watch at night the majesty of the marching stars. Nazareth was a part of the world in which there was much cruelty and evil. Well, he would meet it then with the stronger power of an unconquerable love. Nazareth and all the weight of its environment might have seemed to say "No" to the expansion of his spirit; but he said "Yes" through the affirmation of his own creative life.

JESUS my master, Lord of life, help me to go forth bravely into life. No matter what the circumstances may seem to be, let me believe that this is the Father's world, and let me bear myself as his confident son.
Amen.

2 THERE IS MUCH in everyone's life that constitutes a temptation to pessimism. We need to remember Jesus, who looked always to the highest and trusted in its power. To us, no matter how much the world by drabness or discouragement may say to our souls, he bids us lift our eyes to see all the manifold beauty of the earth. He bids us lift our hearts to believe in and to possess that strong assurance of the goodness of God which every man can gain if he does not stop to debate his difficulties but goes out to face them with a faithful courage. Well may we take upon our lips the swift spontaneous beauty of this

poem by Lizette Woodworth Reese,¹ often used as a hymn.

Glad that I live am I,
That the sky is blue;
Glad for the country lanes
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

3 AS WE SEE in Jesus his love of life, we see also his love of human souls. Indeed, the two are woven so closely together that they can hardly be thought of as distinct. He was not a mystic who wanted to dwell and meditate alone. All great life and all real religion were to him an experience in companionship.

Now there is one way in which all people did instinctively accept, and would accept now, the love of Jesus. One aspect of his love took people as they were, recognized in them all the worthwhileness which already was there, met them in immediate friendliness, and invited friendliness in return.

But that was not the only aspect of his love. It was gentle; but it was also rigorous. He would never compromise with sentimentality or indulgence. He would not let the men or women who were his friends forget that he not only saw them, but that he saw beyond them and above them to what they might grow to be, if their eyes were open to see it and their wills were consecrated to face the cost of growth.

So also we must take Christ with all his consequences, or we cannot actually take him to ourselves at all. Unless we are willing to go with him on a long way, we find presently that he has had to leave us behind and that we are left alone with nothing but our haunting memory of a companionship which we were not brave enough to keep. It is as though he said to us:

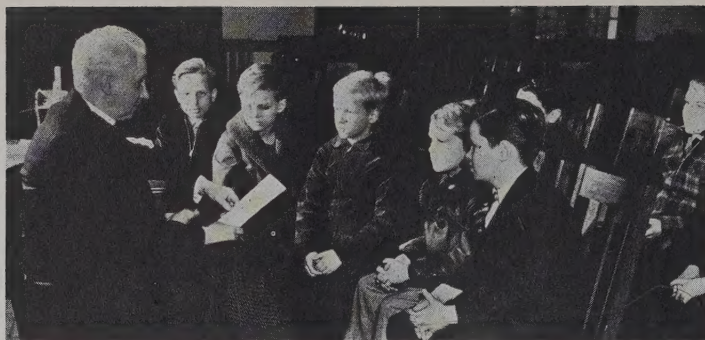
"I would love you; but it is only the real you that I can love. I cannot love your evasions. I cannot love your subterfuges. I cannot love the compromises with which you would delude and destroy your soul. I love the larger man I see in you. I love the fire of God that burns through the human clay. If you would be clay, I cannot save you. If you would be fire, then I can lift you to the sun and stars."

4 AS JESUS LOVED LIFE and met it confidently and as he loved the souls of men, so above all and through all, he loved God. The world could seem beautiful to him because it was God's world. The souls of men had nobility for him because they were God's children. We can never exhaust the meaning of Jesus in any this-world terms. His

(Continued on page 40)

*Professor of Practical Theology, Union Theological Seminary.

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*Cy La Tour
and Son*

Training Children for Church Membership

By LAWRENCE H. FRENCH*

The time draws near again when many churches hold classes in church membership. This article introduces the method of one pastor who regards this as one of the most significant parts of his ministry. Each year more pastors so regard it.

FEW PRIVILEGES of the pastorate excel that of preparing boys and girls for church membership. There develops an intimate fellowship with each new group of young folks as their eager hearts and minds discover the rich meanings and broadening vision inherent in church membership. There is joy in watching them grow; also the opportunity of enlarging one's own spiritual influence and of building the church of tomorrow. Who knows what they may become? As pastor, first of a suburban and later of a rural church, for fifteen years the writer has had rich rewards while instructing successive groups for more mature participation in the life of the church.

The seasons of preparation have varied in time from six weeks ("after school" classes with an added Saturday morning or two) to seven months. During the longest span, church school lesson periods were used, thirty minutes each Sunday, with extra sessions for observation trips. The best results came through weekly meetings of an hour or more on a weekday after school, from January 1 to Easter. The candidates, thirteen to sixteen years of age, were received with a special service of confirmation on Palm Sunday and welcomed as guests of honor at an Easter Sunday night congregational supper.

CARRYING OUT OUR AIM

Our aim is to provoke intensive growth during a limited period through (1) the discovery of the meaning and purpose of the church, (2) the enrichment of their experience in a guided search for the truth which the church holds, (3) the development of more Christian ideals and attitudes, together with habits of and skill in participation in the life of the church, and (4) the commitment of their lives to Christ as Lord, and to the duties and creative tasks of the kingdom of God. Assuming that the pupils have some training in the church school and come from homes sympathetic if not loyally devoted to the church, we seek

to coordinate, broaden and crystallize their existing knowledge and experience. We try to condition them throughout the training period with an emotional glow so that they will feel the importance, the dignity and the satisfactions of more complete Christian living.

To achieve this end we carry out a course which affords opportunity for observation and participation in the church's on-going life. Observations and experiences are shared and discussed in class; they are studied with the Scriptures as resource materials and prayer as the atmosphere. An identification with Jesus Christ and his kingdom is sought. The spirit of happy quest prevails.

The course concluded, there is a ritualistic ceremony in the presence of the congregation to symbolize that the candidates have become a part of the corporate life of the church. After solemn vows they kneel, hands are laid upon them and prayer offered for their guidance and protection.

Following one confirmation a boy said, "God was very near then," and a girl added, "I never felt that way before. It was wonderful."

HOW WE START

Talks with church school teachers, parents and with pupils themselves reveal who may be ready for this experience. These young people are then personally invited by the pastor to join the class. At their first meeting there is a brief prayer, then explanations. Attendance must be regular "so that we do not miss anything." Notebooks are kept; they are used for reference and are inspected. Regular attendance at Sunday morning worship is required. At the end of the course there is an examination. Those who "pass" may unite with the church if they "really want to."

The class work begins in the church auditorium. Each member lists in his notebook the things seen that "make this a church instead of a hall, a school or a home." Having noted Bible, pulpit, altar, windows and other symbols of worship we ask why each is used, and interpret their meanings. Likewise the pews, arrangement of the interior, the structure of the building are discussed. If the local church is not rich in symbolism pictures of other churches help us. We conclude that this place was built for a special purpose, namely, the worship of God according to the Protestant Christian interpretation. Quietness and reverence, it is noted, should prevail when one enters God's house. A

*Passaic, New Jersey.

short prayer or collect is dictated for memorization and for use as one sits quietly awaiting the beginning of worship. Christ's summary of the law is also dictated.

"The Meaning of Worship" is announced as the next subject. "When you come here next Sunday morning, bring your notebooks; record carefully what is done and who does it. When next we meet we shall ask 'Why?' and 'What do we mean by worship?'"

THE CLASS IN ACTION

The class having met in the class room, all join in the prayer dictated and recite together the summary of the law. Jesus' talk on the "Happy Life," Matthew 5: 1-12, is read together and assigned for memorization. Discussion of this comes later unless it has already been learned in the church school; in that case we begin its discussion now.

"Let us put on the blackboard from our notebooks the parts of the morning worship in their order." The number and length of prayers, hymns, responses, choir numbers, silence, Scripture lessons and sermon are tabulated. Discussion follows these and other questions: Why do people pray in silence when first seated? Why is there a "call to worship"? What is the "doxology"? "invocation"? How does each differ from the offertory prayer? From the pastoral prayer? What was the sermon about? The Scripture lesson? Why were these hymns chosen rather than others? What was the general theme or purpose of this service? In what respects was it a unit? In what ways did the worshippers seek God? How could they hear him speaking? Thus we discover the purpose and movement in worship. We dictate for memorization: "Worship is a spiritual movement between men and God in which they adore and reverence him and seek his way of life." Each pupil is asked to note the theme and movement of the next worship service of the church school and report it at our next meeting.

When the class again assembles, following prayer, review and brief discussion of assignment, we consider the object of our worship—God. Mimeographed sheets are distributed entitled "Ideas of God." On each are a dozen simple statements such as, "God made the world and everything in it," "God rewards good folks and punishes bad ones," "God is like Jesus, only greater." After each statement a "yes" or "no" or question mark is placed by the pupils. Answers are compared, questions and disagreements discussed, information given. In a brief talk there is given the story of the developing conception of God among the Hebrews from the first belief in Yahweh as a mountain-top deity of the tribe, until men stood in wonder before him, aware of his holiness and righteousness as God of the whole earth. We read together Luke 15: 11-32 noting Jesus' thought of God as a loving, forgiving Father. For memorization the following is dictated: "God is like Jesus, only greater. He is our holy, loving, forgiving Father. God is spirit: and they that worship him must worship him in spirit and in truth." We conclude with a short prayer to our Father that we may know and worship him truly.

OTHER CLASS SESSIONS

In the session on "Prayer" we use a true and false test and evaluate a series of prayers by children and youth. "Jesus and his rule of life—Love" takes us to the Sermon on the Mount and to I Corinthians 13, and leads to a discussion of Jesus' way as compared and contrasted with

life as we know it. The treatment of "Baptism" and "the Lord's Supper" follows a witnessing of the sacraments.

The study of "the Church" is a broad one. It involves first a study of the local organization and its work, and includes a visit to a regular meeting of the governing board during which its members tell the candidates briefly of its educational, missionary, service and financial programs. A trip to neighboring churches—a Friends' Meeting House, Episcopal Church, and sometimes a Roman Catholic Church and a Jewish Synagogue—always proves stimulating and fruitful. The denominational organization and form of government is set forth with the aid of diagrams, maps and pictures. On occasion, where convenient, the class has visited denominational headquarters where representatives of the boards explain and illustrate activities. The great co-operative work of Protestantism under the Federal Council of Churches is described briefly. The pupils learn that if they unite with the local church they thereby become members of the world-wide Christian fellowship.

The last session of the class has to do with "Being a good church member" and is a study of the obligations and privileges of church membership. Loyalty is stressed. There follows a written examination and a personal interview to determine if the desire to unite with the church is clear and if each purposes to follow Christ. When the class appears before the board of elders, the written examinations are reported, an informal oral examination is given, and welcome and counsel are given by the officers.

ONE PARENT'S APPRECIATION

"I am so grateful for the course you have given John," said a parent after one confirmation service. "This sort of training for church life gives them such a fine start. He has enjoyed it all so much; he is so happy and proud to have joined the church. If I had had such an initiation into the church I am sure my whole life would have been different."

When Receiving New Members

The following tribute as to what the church has meant to one man will help every reader to be more fully aware of what it is that he does when he inducts a person into membership in the church.

THE CHURCH—I was carried to it in the country in my mother's arms because she, not I, knew what it meant. I was baptized into its brotherhood in a rushing icy stream of the late winter. Its pastor blessed me in its name when I left home. My beloved dead are buried where its shadow falls upon their graves. I learned to love my wife within it. I was married by a man whom it had set aside to holy tasks. Its hymns have nurtured me when my spirits flagged. I have sought it out when life went hard and the fires burned low, and it did not fail me. When the forces of inward evil swarmed up the gateway of the senses to storm the citadel of my soul, the church and its spirit helped me bar the way. It reached out to touch my children and to support and ennoble my purposes for them. It has given me hope that our world can be made new. It has led me to God and held me in His presence. When Death seals my end, the last word spoken over me will be from the church. Thus, it has been interwoven with all the holiest and most intimate phases of my life."

Temperance Education Throughout a City

By CAROLYNE LAGRANGE BROOKS*

SCIENTIFIC ALCOHOL INSTRUCTION is what we call it in New York City. By this we mean a program of education concerning beverage alcohol which is based on chemical experiments and scientific facts as to its effect on the human system. For a very long time alcohol and some of its effects have been known to the world, but it has remained for our modern methods of experiment to show its exact nature and to measure its effects upon the brain. It is not necessary to deal here with the ways by which this has become one of the perplexing problems of our machine age, or with the responsibility of the church or any other organization which attempts to give religious training, in regard to it. Readers of this *Journal* are already familiar with these. They want to know what can be done about it.

In an attempt to meet the need of adequate instruction, the Religious Education Department of the Greater New York Federation of Churches has a division on alcohol education which promotes study throughout the city.

One of the best places in which to conduct temperance education has been found to be the vacation church schools. The Metropolitan Federation of Daily Vacation Bible Schools has for the past four summers encouraged the principals and teachers of these schools to include scientific alcohol instruction in some form in their programs for juniors and intermediates. This organization has developed materials and suggestions for adapting the information about alcohol to these age-groups. It also established an alcohol class as a part of its annual spring training school for the leaders.

The first summer, 1936, eleven vacation schools decided to experiment with alcohol instruction in their programs. This work was closely supervised by two trained workers in alcohol education. The results may be summed up by the remarks of two of the teachers in these schools. A young minister who taught a group of intermediate boys said, "When I was first approached as to the matter, I did not care much about it,

Can "alcohol education," as it is often called, be made interesting to modern boys and girls? This writer and her co-workers have found that it can—and in this article she tells us why and how it can. This description will be of interest to vacation church school leaders as well as to departmental superintendents and to all those concerned about "temperance."

and wondered how I would put in the class time. But I have been amazed to discover my own interest in the subject and the interest of the boys. I am going to teach it to another group this fall." A teacher in another school in which alcohol instruction had been integrated with the Bible unit said,

"I found the boys and girls very much interested in the discussions about alcohol, and I found that they had many questions to ask."

The next summer thirty-three vacation schools of the five boroughs of this city included alcohol instruction in some form in their programs, reaching a total of 1561 boys and girls. Again this teaching was closely supervised by two special workers. The reports revealed the same results as in the previous summer, namely, the interest of the pupils in the subject, even in the schools in which this was the second summer of such instruction.

Many other leaders believed the vacation school offered an excellent opportunity for the giving of such instruction, but felt unequipped to give it. Therefore they asked for a trained worker to come to their schools and give this instruction. Thus there came into existence the "travelling alcohol teacher," and in the present organization of our vacation Bible schools this seems the most effective, adequate and popular way of giving this instruction.

In the summer of 1938 seventy-three vacation schools included alcohol instruction in their programs, reaching 2666 boys and girls. In forty-six of these schools the lessons were given by one of the four "travelling" teachers. The class sessions were from thirty to fifty minutes in length and were held on consecutive days wherever possible. The number of lessons ranged from one to four, two lessons proving to be the best for a school covering a four-week period. The accompanying picture shows how busy these sessions may be.

By 1939 the number of vacation schools including alcohol instruction in some form in their programs had risen to eighty-three, reaching 3202 boys and girls, mostly juniors and intermediates, and 392 adults, meaning teachers and parents who purposely sat in the classes. Ten trained workers were ready to



A vacation school learns about alcohol.

* Alcohol Education Supervisor of the Religious Education Department, the Greater New York Federation of Churches, New York City.

take charge of this instruction. Three of these were "stationary" teachers; that is, each one became a member of a regular teaching staff of some school. Seven were "traveling" teachers and gave from one to four lessons in eighty-two of the schools.

"Do not the boys and girls by the second and third summer become tired of the alcohol talks?" we are sometimes asked. Our experience indicates quite the contrary. We believe that our work is most effective in the schools in which we have previously given this instruction. This is largely due to the contacts of friendship established between the teacher and the boys and girls, to the aroused interest in the subject, and to the stimulated thinking on the part of the pupils. And of course the personnel of a vacation school is never exactly the same from summer to summer.

One of the "travelling teachers" arrived at a school early one morning before the church doors were opened. Some junior and intermediate boys were playing in the church yard. They came toward her and she greeted them by asking "Who remembers me?" Several of the group without hesitation replied, "You are the lady who told us about alcohol last summer." "Well," she said, "I have come again to tell you about alcohol." And the replies were, "O.K. Have you got the experiments along with you?"

Many of the leaders of these vacation Bible schools also teach in church schools and young people's groups. They said, "The boys and girls of the vacation schools were so interested in alcohol instruction, why not include it in our fall and winter programs?" And why not? As a result many young people's groups have discussed the advisability of including this subject in their programs and some of them have definitely decided to do so. For example:

1. The young people's groups of three of the large churches on Fifth Avenue have planned to join together on two Sunday evenings. After a social half-hour they will discuss with two alcohol leaders the modern findings as to the effects of beverage alcohol on people.

2. The young people of another large church have set aside two successive Sunday evenings for their own discussion of the alcohol problem. Their leader is preparing herself to lead these discussions.

3. Another young people's group is asking for a trained alcohol worker to lead their two discussions. This service is made free through the Religious Education Department of the Federation of Churches.

4. Several groups have planned for two successive Sunday evenings a discussion of narcotics. On the first evening beverage alcohol will be the subject; the second evening, the cigarette, which will include a discussion of marihuana.

As to instruction in the church school, you no doubt will say, "Our lesson books contain good material; what more do we need?" Yes, many of them do have the scientific alcohol facts. But it is possible also to use the assembly period of the various departments above the primary. We want more than just some reading of Bible verses, more than the reading of some remarks, or having some one come in and give a temperance talk.

There are at least three Temperance Sundays to be observed throughout the year and the assembly period on these Sundays is an excellent opportunity for a series of well planned and unified alcohol talks, with a brief worship service whose hymns, prayers and Scripture are related to

(Continued on page 19)

Where Are the Facts?

WHAT THE CHURCHES THINK ABOUT SOCIAL PROBLEMS

IT SEEMS to me we have been talking in generalities long enough," said John as the cabinet meeting of the First Church forum for young people and adults progressed.

"Yes, we know in a vague way from news items that little children are still working long hours at pitifully small wages to supplement the family income," added Jane. "And that able-bodied men are victims of unemployment."

"And," added another, "nations, while proclaiming vigorously the message of brotherly love, are increasing greatly their armament programs. But what are the Christian churches thinking of such problems? Where are the facts?"

"I think I have discovered just the guide to such main currents of Christian thought" said John. "Let me read part of a letter received from Mr. Munro, International Council Director of Adult Work, concerning the new Research Bulletin No. 16, *Social Pronouncements by Religious Bodies Affiliated with and Related to the International Council of Religious Education*. That is a long title, but it certainly gives a brief description of the pamphlet. Mr. Munro says: 'This is a remarkable summarizing of these highly important statements which have been developing over the past ten years from 1930 to August 1939. In my judgment it represents the contents of one of the most important phases of adult education before us in the churches. While these pronouncements are important as the official judgments or resolutions of ecclesiastical bodies, they will be far more effective when, through a process of adult education, they become the convictions of the rank and file of our church membership. That is one of the big jobs of the United Christian Adult Movement.'"

"Certainly seems to provide exactly the type of resource material we need to help us come to grips with social problems of our day," broke in another.

"It does," continued John, "for I have ordered a copy and have gone over it. The bulletin includes about six hundred pronouncements made by twenty-four of the denominations affiliated with the International Council and by five related agencies over a ten-year period."

"Whew, think of the work it saves us," exclaimed another, "What a job it would have been to go to the original sources of all of these official statements."

"Yes, six hundred pronouncements," continued the program chairman, "classified under twenty-eight headings running all the way from Hours of Work to Liquor."

"Looks to me as though we have enough valuable resource material here for a good many discussion periods, which certainly should go far beyond that. For instance, after our study of unemployment, we can see what our group can do about that problem in our own community. Perhaps each member of the forum should have a copy of the bulletin for his own reference. Let's send our order in at once. I should like to begin such social action programs at once."

Editors, writers and speakers, as well as discussion groups, will find in this bulletin stimulating suggestions. Revised 1939. Analysis prepared by the Department of Research. Order from the International Council of Religious Education. Price, 25 cents per copy. Discounts on orders for 10 or more.

A Small Church Can Do It

By ALICE BARTOW HOBENSACK*

ONCE UPON A TIME there was a Director of Religious Education. She worked in churches where the equipment was good, the teachers trained, and there was a budget for children's work. Then she married a minister whose parish was a small New England church. No trained teachers, no adequate equipment, no money for the church school. The nursery, kindergarten and primary children all met in one room which was much too small for them, and much too dark. There were tables and chairs of a very dark brown color, two screens with the covers hanging in tatters, a piano, no pictures. The junior, intermediate, senior and young people's groups all met in one room with no separate class rooms. They had no tables, no screens, no worship center except a pulpit, and the lesson materials they were using were years out of date.

Probably many of you can see your own church in this word picture, for it is a duplicate of many small churches throughout our country. The first reaction of the new minister's wife, and yours in your situation perhaps, was "hopeless." There seemed to be so many stone walls against which she could bump her head that the easiest thing to do was to sit still and do nothing; to say: "We could do it too if we had money and equipment, but in our small church. . . ." But she and her husband have been in their church four years now and can see many changes. So be of good cheer. It can be done even in a small church.

If you have one person who sees some things that need doing; who has some training so that she knows where to turn for help; who has "push" enough to work, and tact enough to keep the teachers as friends—then you can do it too. That person may be the superintendent of your church school, or the minister or his wife, or a young person sent to a summer conference or training school, or a public school teacher, or an interested, intelligent farmer or mechanic, or housekeeper.

But one person alone can't do it all. You need to awaken the teachers to a realization of their lack in equipment, in skill and in knowledge. So you start training them in every way you can. Any books that you have, or that your minister has, or that you can borrow from the library, are suggested to them. An interesting chapter from one book could be read at a meeting, perhaps another time a book could be reviewed. Every time the teachers get together there should be a few books available which they could look at and borrow. Many denominations and state Councils of Religious Education have a loaning system and you can borrow books from such sources which you would not be able to afford to buy yourself.

Try to interest the teachers in going to summer conferences and training schools. Someone from your town may have gone to such a school and could come and talk to your teachers about its opportunities. If the church school has no money to pay their expense, give bakes and entertainments to raise the funds. Ask the women's organization of your church to help. If it seems impossible to send teachers away for a week or ten days in the summer, get some of them

into a winter training school that may be running in your town or in one near by. If there is no school of any sort near you, see if you can't persuade the minister or his wife or any trained person in your community, to start a training class for your own church.

Then have monthly meetings with the teachers, preferably in your home. The informality of gathering around a dining room table helps the discussion along. You will need to conduct some business at these meetings, but make it as brief as possible. Then talk about your school and its problems. Perhaps one meeting you will talk about the individual children and how you can help them; another meeting will be on book reviews; another meeting or group of meetings will check the work of the school by such a plan as the "Guide for the Children's Division of the Local Church"; another one will be reports of people who have been attending training classes and have new ideas to share; another meeting might be spent in painting the dark chairs in the primary room a cream color; another in putting new monk's cloth or cretonne or burlap over the torn screens; another one on planning the program for Easter or Christmas or Children's Day; another one on learning how to do some of the activities suggested in the quarterly—actually working them out in your meeting so the teachers know the materials needed and gain the skills that are necessary.

The community into which the ex-director went is so small that the public school has no Parent-Teacher Association. Feeling the need of such a contact with the parents, the church organized an Association. Twenty-five mothers attended the first meeting. They talked about the plans and work of the church school and how the parents could cooperate. The mothers, in turn, suggested some of the things the church could do to help them. At the second meeting of this group they had an outside speaker. Then they hit upon what proved to be a very satisfactory plan. The Parent-Teacher group would meet twice a year, in the fall and spring. Then it wouldn't be any great burden to carry for anyone. At the fall meeting they would discuss the plans for the year and their own problems. At the spring meeting they would have an outside speaker who would widen their horizons a bit. This plan has been in effect for three years and has worked.

Here is a list of the concrete things that have been accomplished in this particular small church school over a period of four years:

1. The lesson courses changed. This was done after the teachers had had some training and became aware that what they were using was not adequate. Samples of various kinds of material were ordered; they were studied and evaluated according to the needs of this church school.
2. Organized a Parent-Teacher Association with two meetings a year.
3. Inaugurated monthly teachers' meetings.
4. Enlisted the interest of teachers in attending training schools and enrolled some in a community training school in a nearby town.

* Warren, Massachusetts.

(Continued on page 40)

Social Education and Action

By J. QUINTER MILLER*

SOCIAL RELATIONS present a fruitful field for the united witness of the Christian church. The living presence of religion has been entrusted to her. A great gulf exists between her social ideals and contemporary society. Councils of churches and religious education are aware of this situation. They are at work to see that this gulf does not remain fixed. Through state councils, the churches are uniting on common projects to ameliorate some of the anti-christian conditions of the environment.

EDUCATIONAL APPROACH TO SOCIAL LEGISLATION

Notable among these efforts of united attack is an educational approach to social legislation. It consists in a serious study of need for legislative action by governments, a careful appraisal of proposed and pending legislative measures, and a plan of action for the individual citizen and the local church. The initiative is taken by the committee on social relations of the council of churches.

In Connecticut this committee issues "occasional bulletins" on social legislation. These bulletins list a group of "tension points" which require remedial legislative action. Committee sessions consist of hearings to provide a grasp of the issues involved. Experts and research specialists on all sides of the problem are secured to present as factual a basis for the study as possible. The committee seeks to weigh the issues in accordance with Christian ethics. Some issues are chosen for concentrated effort. These are assigned to various committee members and experts to write up. The informational statement resulting is designed as a study guide. Factual data and reference resources are included. When assembled the committee considers the document, revises it, and authorizes it to be issued to the churches.

The subject matter included in these bulletins embraces both state and national legislation, as follows:

State Legislation: *Child Welfare, Mental Health, Direct Primary, Housing, A Centralized Jail Farm, The 40-Hour Week, Mediation of Labor Disputes, Unemployment Compensation, Liquor Control, Local Health Service, Merit System, Negro Rights, Pre-payment Hospitalization, Racing, Pari-Mutuel Betting, Bingo, and Minimum Wage.*

National Legislation: *The Child Labor Amendment, Anti-Lynching, Mobilization, War Referendum, and The Neutrality Act.*

The foreword in a recent bulletin states that these subjects are not side issues to Christian people who believe in the application of Christian principles to their local community and to their state. Indeed, to those with willingness to study and with prophetic vision, here is the testing ground of how the churches can mold and better the conditions under which people live and realize the moral and spiritual atmosphere charged with dynamic Christian purpose which we preach about and pray for. "Society" is not apart from but of us; "industry," "rural problems," "child welfare" are not abstractions but relationships and conditions. These relationships and conditions offer the "social expression of

the 'salvation' we believe in, whereof the technical law is but the legal implementation, but the deeper law is written in our hearts."¹

Social action committees, young people's departments, adult classes and community councils of social agencies have made wide use of these bulletins. There is a section on method of procedure and another on making the conclusions useful. It should be observed that the democratic process is followed throughout. The point of view is that of study, appraisal and judgment in light of Christian ethics, plus the sharing of judgment with the elected representatives and senators who finally must vote for or against these measures. As a result of this action, the commissioner of labor asserted that, "due to the interest and leadership of the church this state has enacted more forward-looking social legislation during this legislative assembly than during the previous thirty years."

REGISTERING DIRECT ACTION

Contrasted with the above procedure is the practice in the state of New York which seeks to bring more immediate and direct influence to bear upon legislation from the organized life of the church. A committee of lawyers and clergymen meet weekly to appraise the legislative calendar. They concentrate on a few bills for passage and seek to focus the might of the Christian conscience of the state upon the defeat of other measures. Through letters, printed digests, special editions of the *State Council Reporter* and telegrams, the judgment of this committee is shared with the church constituency. The churches are in turn advised to make known their judgment to their respective senators and representatives. The general secretary of this state reports that:

"The Social Action Commission carefully watched the constitutional convention last year and was able to defeat all gambling and liquor proposals. This same commission, working through a capital district law enforcement committee has secured marked improvement in law enforcement and the suppression of vice, gambling and lotteries."

OTHER TYPES OF PROJECTS

The scope of work in still other areas may be illustrated by citing some additional major activities: A series of conferences convened by the council during the "milk strike"; a nine weeks' character-building project among migrant workers on tobacco plantations (this latter enterprise includes a staff of from twelve to fifteen college students backed by Jewish, Catholic and Protestant support); an annual state social relations conference; special seminars in youth conferences; summer assemblies and camps; and a section on religion in the farm and home week celebration at the state university.

Through these channels the state councils of churches seek to furnish a basis for the group experience of Christians who are conscious that they are citizens here, but are impelled by a vision of a city or community the foundations of which are established on a truly Christian citizenship.

* Executive Secretary, Field Department, Federal Council of Churches of Christ in America; General Secretary, Connecticut Council of Churches and Religious Education, Hartford.

¹ Occasional Bulletin No. 27, *Pending Social Legislation*, issued by the Connecticut Council of Churches and Religious Education, 1939, page 2.

Juniors Make Simulated Windows

An Interesting Vacation Church School Project

By HELEN VAILE PARKER*

YOUNG PEOPLE'S groups, under the direction of John Morgan, have in recent years created some beautiful simulated stained glass windows. These have been well designed and effective in telling the story desired. Descriptions and reproductions of such windows appeared in the *International Journal* in 1937 and 1938 and attracted the attention of some of us who are interested in juniors. We wondered if there were not possibilities in such a project for these younger boys and girls.

In planning for the fifth-sixth grade group in our 1938 vacation church school, we considered the idea of using elective groups for our activities, providing we could find genuinely worthy projects. The plan of making simulated stained glass windows appealed to us, but we were not at all sure that juniors could do such a thing well enough to satisfy their leaders as well as themselves. Upon inquiring it was discovered that such a procedure is used in the art work in our public school system, and that fifth and sixth graders are very likely to be adept in the techniques involved. So we planned for such an elective group during our study of the cooperative vacation church school text, *Learning About War and Peace*, by Imogene McPherson. This activity utilized public school procedures familiar to our boys and girls, enabling them to have confidence in their ability to create such a window. It seemed to us of real value to transfer techniques from the field of public education into the field of Christian education, using there a different emphasis.

Our leader was a real find. He was, first, a young man. Second, he was an art instructor in one of our intermediate high schools and thoroughly familiar with the procedure and techniques involved in such a project. And third, he was definitely a Christian and one we could count upon to lead the children in gaining a

Christian conception of the problem of war and peace, and to help them bring that out in their window.

The window was to express to all who gazed upon it the ideas about peace that had been gained from the group study about war and peace. On the first day when the children chose their own elective groups, six boys and two girls chose the window project. Since our school was only a two-week school, it meant that if the window was to be completed to be dedicated during the program of sharing with the mothers on the last morning, the group would have to work during several afternoons as well as during their hour period each morning. The children were eager to do this, and were found returning after a hurried lunch before the leaders had had a chance to go home themselves.

The afternoon of the day before the closing of the vacation church school the panels were completely finished and fitted into the plywood frame. The window was then set up on the stage of the large Sunday school auditorium and with the velvet stage curtains draped about it, flooded with light from behind. The effect was beautiful. Having been designed in the Byzantine manner to fit into the architectural trend of our church, the top was rounded and a beautiful head of Christ, drawn by a boy who had finished sixth grade, was in the circle at the top of the window. Below were three rows of panels, two-panels wide, which depicted those things that are possible through peace; that is, playing children, music and painting (the arts), the handclasp of friendship; and those things that are symbolic of peace: the dove and the palm branch, broken sword and ploughshares, and the church.

The usual story would end with the window finding its way to the attic or some other storage space, perhaps. But our story is different. During the summer, the entire church was redecorated.

* Davenport, Iowa.



This necessitated the church services' being held in the Sunday school auditorium for several Sundays. Because of the beauty of the juniors' window, it was requested that it be left there for the worship center of the temporary church quarters. So for many of the summer Sundays it shared the message of peace with all who came to worship.

In the fall it was hung in the junior room of the church school and dedicated to the department's use. It has been the focal point of their worship center ever since. It has been a "continuing" project, continuing to share its beauty, dignity, spirit of reverence, and the story of peace with all who behold it.

When plans for the 1939 vacation church school were under discussion it was decided to have another such window project-group in the fifth-sixth grade department, that would make companion panels to flank the 1938 window on the right and left. This year it would be an outgrowth of our study based on *Living and Working in Our Country* by Baxter (a cooperative week-day school text).

In selecting their elective groups this summer nearly half the group of twenty-five wanted to be in the window elective group. This number was entirely too large for the leader to handle on that project so it was decided that those who had finished sixth grade and wanted to work on the windows, should be selected first, then the rest of the group of nine was selected on the basis of their ability so far as we were able to discover it. Five boys and four girls made up this year's group. They had as a leader a young married woman who has artistic ability and by conferring with the leader of last year on details and procedures, did a very fine piece of work guiding the boys and girls in creating this year's windows.

As was done last year, the windows were interpreted by the boys and girls who had made them and then dedicated with a prayer which the group had written. This year all three windows were draped and flooded with light from behind. The effectiveness of these panels can best be seen in the reproduction accompanying this article.

At the top of each of the new panels the children put the insignias of social service agencies represented in our community. On one panel were placed the panel-pictures depicting hand labor, then electricity and power that finally brought in the factory and the problems of industrialized labor. On the other panel was shown agricultural labor which occupies the time of such a large percentage of our population; two figures to give the idea of sharing—the child who has, giving to the child in want, and finally the figure of Liberty with the Stars and Stripes in the background tell the idea of freedom and liberty that should be for everyone in our nation.

In creating their windows the children, after deciding on the idea they wanted to put into their panel, drew a sketch on a sheet of paper the size the panel was to be. Then all the lines were made double that were to be the "leading" in the window. With the use of white carbon paper on black construction paper they traced these double lines. Using a razor blade they cut the black paper so only the "leading" lines remained. Then from poster papers of various colors (reds, blues, greens, yellows) they selected the colors that they would use in their panel. Each tiny piece was then cut to fit the space it was to go into and carefully glued to the "leading" all around. Great care had to be exercised so

(Continued on page 43)

A Toast to Superintendents!

AT A DINNER of superintendents sponsored by the Cleveland Church Federation some months ago, Mr. Karl O. Thompson, superintendent of the East Cleveland Congregational church school, was called upon for a toast to the church school superintendent. He introduced his toast with a few remarks and followed with his tribute. Part of the opening statement and the toast itself follow:

"I am not thinking of any superintendent in particular, but I have in mind a picture of a person scurrying around a church building buttonholing this person or that; or standing on the platform trying to take the place of the singing director who is tardy; or calling for larger collections; or asking the good minister to lead in prayer; or telling this class and that that they will have to combine today.

"A Toast to such a person? Here he is, then!

"A versatile person, a filler-in wherever there is need, a patient counselor, a John Mark or a Barnabas to the Apostle Paul of the preacher, an advance scout to the visiting evangelist, an Apostle Peter to a corps of church school teachers, and a local agent to the church missionary home on furlough. His name is used by the young people as a character reference when they apply for a job; he is asked by local organizations to raise some money for their various worthy causes; he is commissioned by the every-member canvass committee to be responsible for a pledge by the church school; he is requested by the Board of Deacons to help in mid-week or special services; and he is asked by the morning ushers to see that the children are dismissed quietly and promptly before church begins. He takes the class of the teacher who is absent and has sent no word; he prepares and delivers a homily as though he were a preacher; he passes out hymn books and programs; he is peacemaker when two department heads want time or place simultaneously. He is of the company of the poor in spirit, the meek, the peacemakers, and the merciful, and not infrequently of them that mourn or are persecuted for righteousness' sake.

"Although his caricature may adorn the flyleaf of a hymnal, he has friends among the little children, the boys and girls, and the young men and maidens. He is a Bible student on his own account, with all the rich rewards that come to a diligent reader of the Book of Books. He has the privilege of leading in worship the young people who are forming new ideas of what worship is. He can encourage the timid and discouraged teachers, upon whom perhaps the heaviest burden of all church work falls. He has the glorious privilege of carrying the spiritual and personal needs of young men and women to the presence of the God of Grace. He works with the pastor and religious education director and the most devoted and spiritually-minded people in all the church—the teachers and the parents of the church school children.

"Back of him are his department heads and officers. By his side are the teachers of the church school. Advising and helping him are minister and official boards. All around him are the finest and most promising folks that anyone has to work with—the boys and girls, who are the men and women of tomorrow. Enfolding him is the Church of the Living Christ. Ahead of him is the dream of the Greatest Man who ever lived—the Kingdom of the Heavenly Father for this sad and weary old earth! Friends—the Superintendent!"

We Could Try That!

One way to get a thrill out of church school work is to have at least one experiment under way all the time. "We never did that before" is a dare to try something rather than a reason for keeping to the old (and dull) ways.

Know Thy Neighbor

From Canada, Fairville, N.B., Mrs. M. W. Armstrong reports this significant project:

"Every year we try in our Young People's Society to do a piece of serious study which will give us knowledge to light our paths as Christian citizens of the world. Our point of departure, two years ago, was a study of nations of whom we are aware only in times of international catastrophe. Among these we made a sympathetic study of the German people, stressing particularly their culture, and their contributions to the world. The next year, following this up, we studied economics, trying to learn for ourselves the economic factors that make for harmony and for discord among nations. This year, in view of the world situation, we have been studying modern history.

"The text book we use is one prescribed for use in an advanced history class in a local university. It deals almost exclusively with the history of twentieth century Europe. Our lecturers are local extra-mural students and college graduates. The points which have been particularly stressed are: the origins of the Great War, the four years of the war, the Treaty of Versailles, the Russian and German revolutions, the League of Nations, the rise of dictators, the economic crisis of 1929, political trends and the events leading up to the present conflict. We have found that knowledge breeds understanding.

"There seems so little that isolated groups can do to retain any degree of sanity. But through our knowledge and understanding and our earnest belief that Christianity supersedes all narrow self interest, we are freeing ourselves from the grasp of the great dictator, Fear, which has enslaved the whole earth."

Might not such good will projects, if widely enough followed, prevent such catastrophe as has befallen the nations in recent months? What could be more important?

Leadership Education in the Small Church

Rev. James B. Douthitt of Denver, Colorado, tells of the ambitious program of leadership education carried on by his church:

"The problem of leadership must be solved if effective work is done in the church, but it requires careful, continuous and long-range effort. Berkeley Presbyterian Church, in Denver, a typical small church, has developed a plan of leadership education which seems to assure the development of adequate leadership for the future.

"In the fall of 1934, in order to evaluate the church school, the teachers and officers studied 'How to Improve Our Sunday School,' First Series Course No. 610a, using 'Standard B for the Church School' as a basis. As a result

Others are sharing their experiments with you on this page. Why not share yours with them? Write it up and send it today. Also, any problems? Send them along. This page is yours!

many changes were made in the program, and a realization of the need for training was developed. After unsuccessful effort for several years to secure enrollment in the large, downtown school, it was decided that any training which reached a sizable group must be held in the church. Several First Series courses were conducted, using the pastor and some outside leaders, with gratifying results.

"A First Series course as part of the vacation church school was so satisfactory that it has become a permanent part of the curriculum. In order to allow many young teachers in the vacation school to participate in the course, several persons came in for just one hour to take the place of the regular teachers, who enrolled in the leadership course and thus combined study with actual teaching experience. We found it comparatively simple to secure these extra teachers as many who cannot help for the whole session can give one hour for six days or more.

"In the fall we have basic Bible courses, planned for all, whether teachers or not. In the spring we have some specialized course. The first, as a direct outgrowth of the course in the vacation church school, was 'How to Plan a Vacation Church School.' Others are administrative, departmental, or other fields as needed.

"No rigid rules or age limits have been made, but ideally all persons must have at least one First Series credit before becoming substitute teachers. Then they should act as substitutes for about a year and take at least two more courses before election as regular teachers. Those who complete the cycle of six or more courses will then be ready to go to the downtown school and take courses on the Second Series level. All expenses of the whole training plan will be borne by the church school budget."

Church School Tells Its Aims

Westminster Church School, Rochester, New York, directed by Phyllis M. Goulding, defines and makes known its aims as follows:

"We wanted all of our church to become better acquainted with our church school. After serious consideration the superintendents wrote out the objectives for each department. In a mimeographed booklet, as attractive as we could make it, we listed these objectives and the year's curriculum, as well as the names of teachers and officers and the meeting place of each department. Drawings were stenciled on almost every page and we added a gay, green cover.

"These were sent home with each member of our church school to give parents an idea of the studies covered by our curriculum, to have them know at least the name of their child's teacher, and to suggest the goals toward which we were working. All officers of the school were listed with telephone numbers for convenience in reaching them for consultation on any problem. Information about the evening groups for young people was included as an invitation to those not already members."

Illinois Church House Exhibits

By GLADYS COFFIN*

MANY PEOPLE think of a council as an organization. It ought to be very clear that as we think of *council* in this article and in Illinois, it is descriptive of a method—the method of bringing together people who are concerned about a common problem to find common ground for working together upon it. Whenever we use the technique of the council, we will, probably, try some new approach to an old problem, or uncover some unworked area. In its Church House, the Illinois Church

sity of Illinois, and departments of the national government. The function of the Council in drawing together and using the resources of all forces at work upon a given problem is presented in a graphic way in these exhibits of material. Our point is illustrated in the cut showing the meeting of youth leaders with W. Dyer Blair of the International Council. The group is allocating community projects in the presence of denominational and state resources, and with the factors affecting community life in graphic form before them.

Not only is the exhibit room a response to the functioning of the council, it is a dramatization of those functions. Most laymen find in the exhibit a new sense of the church. In such an exhibit the excellence of each denominational effort appears. The Methodist skill in meeting with special units the wide variety of situations in their constituency, the beautiful use of religious art made by the Christian Board of Publication, the high character of the Presbyterian worship materials, the specialized activity materials of the Baptists, the cooperative texts in which all have together blazed some new trails, the variety and originality both of makeup and method in the publications of the Missionary Education Movement, these are all resources of great value to Protestant church life.

Certain omissions likewise present themselves. There is the matter of choir music. Whatever the difficulties of publishing choir music may be, the total lack of treatment of the subject, or of guides to cultivating this religious and cultural interest is apparent. Beyond the printing of hymnals



The Church House

Council is experimenting to extend the field of religious arts. The Council has begun with the literature which has developed in the churches, and hopes eventually to widen the scope of its exhibit to include art, music, and drama.

If you could step into the headquarters building, the picturesque little stone church of the former German Methodist congregation of Springfield, you would see the council method demonstrated in the exhibit of literature on display there. In compact but roomy booths, have been arranged the displays of educational materials from the various denominational Boards for the convenience of visitors. As the interest and orders for literature increase this feature of the Church House Exhibit will expand.

But the currents of denominational life are not the only ones that flow through the council, and which can be observed in the Church House. In fact, the whole project has grown out of the expanding consciousness of community forces which the council method releases. Here in the Church House are the materials of the American Bible Society, the Home Missions Council, the International Council of Religious Education, the Federal Council of Churches of Christ in America—we could go on with a long list of specific religious movements whose literature provides additional resources for educational and council procedures. Furthermore, the publications available for distribution from governmental agencies appear in this connection, those from the State Library, the State Department of Public Health, the Extension Department of the Univer-



Youth leaders look at the exhibit

and a few treatments of hymn stories, little about music as a resource for church life is available.

The use of the exhibit, like its scope, is in its infancy. At present it has daily visitors and some inquiries from other states about it. It is becoming a resource to persons who want the latest treatment of specific problems—and the extensive pamphlet collection of the exhibit is just that. Many groups of church school workers have used the Church House exhibit as a setting for meetings. The reading table, the worship center, the presence of a skilled counselor to

* Acting Literature Secretary, Illinois Church Council.

(Continued on page 40)

Christ in Historical Novels

By JOHN H. SCAMMON*

WITH Sholem Asch's *The Nazarene* on our list of best sellers, an old question reappears: Should ministers and religious educators make more use of historical fiction dealing with the life of Christ?

As a matter of fact, Sunday school libraries several generations ago employed this method for all it was worth. The writings of Lew Wallace, J. H. Ingraham, and Florence Morse Kingsley were in every collection. What is more, adults and older young people were reading them. But now when other fields, notably history, have reclaimed historical fiction as an ally, church leaders have largely overlooked it.

Perhaps some will be surprised to know that after eliminating dozens of short works, collections, purely juvenile works, religious education texts—excellent for other purposes—and books flagrantly violating the Gospel tradition, one discovers nearly seventy-five full-length novels published in this field in the United States alone since 1900. Care has to be taken to see that the books are really fiction; that is, fictitious narrative, either in some of the characters or some of the incidents; and then that they live up to Nield's definition of *historical fiction* in his *Guide to the Best Historical Novels and Tales*: "A novel is rendered historical by the introduction of dates, personages, or events, to which identification can be readily given."

After discovering that several of the novels stirred me considerably as I read them, helping me relive the times of Christ, I tried an experiment. Engagements to speak to adults and older young people afforded an opportunity to test the usefulness of this type of literature. The net result of all this was to convince me that books of this type, used rightly, can do exactly what we want to do in leading people in the study of the life of Jesus, namely, stir their imaginations, help them enter into His experience realistically and vividly, and put themselves into the Gospel record.

Someone may be interested to know what books were selected as being most available and most helpful out of the list of seventy-five. Naturally one was not chosen in which Peter was made to say, "Gee whiz," for as one person said, we can imagine Peter saying things much stronger, but not that! Irving Bacheller's *Dawn* made a good one to head the list. How would a popular writer like this handle the life of Christ? The answer is an exciting novel which makes vivid the power of early Christianity. The heroine is the woman described in John 8; in this story she is falsely accused. Enough excitement happens in the first thirty-five pages to last some readers a long time. We get acquainted with Nicodemus, Bartimaeus, Mary Magdalene, Paul, Stephen, Vespasian, Titus, and Josephus. With plenty of action in it and a love thread which holds one to the end, this book makes a strong appeal to many of the age of eighteen and over.

Second on the list are two books by Mary Borden, *Mary of Nazareth*, and *King of the Jews*. Tenting on the shores of the Sea of Galilee started a train of circumstances which resulted in the writing of one of these. What a contrast to *Dawn*! There we have action; here it is atmosphere. The

vultures at the crucifixion, the effect of the empty place at the table, the description of Peter as a "battered, broken-down ox"—these indicate the method of the author. In the first one of the two books one almost breathes the air of the Nazareth home; the second gives a powerful, if somewhat unorthodox picture of Mary Magdalene. One's skill lies in detecting the sources and historicity of the author's incidents; Mary Borden has put it in many things outside the New Testament pages. But if one is interested in pictures, drawn with real power, he had better not overlook these two writings.

John Oxenham's *The Hidden Years* is already well known. This prolific writer, really W. A. Dunkerley, who once came over to this country and considered either sheep-raising or orange-growing in our South, has been accused of being sentimental in this one of his more than sixty books. Perhaps so; but the fact remains that a host of adults has enjoyed and profited by what was primarily written for boys and girls. That is my justification in including the book here. Through Azor, friend of the young Jesus, we meet a real Boy, a flesh and blood Jesus, yet one who is somehow different; and more than one adult in reading this has found the Master becoming more real.

It took a long time for us to find out who wrote *By an Unknown Disciple*. Mrs. Cecily Smith Phillimore, daughter of an English minister, gave the world one of the simplest, most beautiful, most graphic sketches of Jesus ever published. Adelaide T. Case says of it, "Young people and their elders who take up the book can not lay it down." As the autobiography of a young, unnamed disciple, it breathes the air of freshness and vividness into many of the Gospel incidents. Its handling of miracles and of the resurrection is fascinating, whether or not one agrees with the details.

Next on the list is Gertrude Roper Warmington's *King of Dreams*. Here is the Rich Young Ruler; a man whom the reader will not soon forget. Born of the royal line of Egypt, then decadent, the hero meets Jesus, offers him the armed might of Egypt if the Master will match it with a Galilean force, all for the purpose of overthrowing Rome. What the result is, the reader discovers. It is not a "live happily ever after" story. But one will not read this very original tale without finding the Gospel account of the Rich Young Ruler packed with new interest.

And this year comes *The Nazarene*. Here we find three principal characters taking turns in relating the story: the Roman commander who was in charge of the execution of Jesus; Judas Iscariot, who is represented as leaving written memoirs; and a pupil of the Rabbi Nicodemus. Despite the mechanical device of having a classical scholar in Warsaw relive the life of the first, and a Polish Jew reincarnate the last of the three, and in spite of rather slow movement, it is powerful, tremendously graphic in portraying anything from emotions to cities, and very reverent. Written by a prominent Jewish author, Sholem Asch, it is by far the most literary of the books on this list, and its well-deserved popularity offers an unique opportunity to open up this field.

(Continued on page 43)

* Librarian, Andover Newton Theological School, Newton Centre, Massachusetts.

New Directors of Leadership Education

A Statement by the General Secretary

IT is with real pleasure that we announce two new appointments to the International Council staff in the department of Leadership Education. Mr. Herman J. Sweet has been named as Director of Leadership Education to succeed Dr. Forrest L. Knapp, now Associate General Secretary of the World's Sunday School Association, and Dr. Mary Leigh Palmer as Associate Director to succeed Miss

Lena Knapp who is now en route to Korea for special missionary service.

Mr. Sweet has had a variety of experience and training that equips him admirably for his new position. He was reared on a South Dakota farm and graduated from Huron College in that state in 1922. He then taught at Huron College for four years and pursued graduate study at the University of Minnesota. He entered upon a twelve year period of practical service in the



local church, serving as Director of Religious Education in Westminster Presbyterian Church, Minneapolis. This extensive and intimate experience with local problems will serve him well in his new work. He has been Director of Religious Education at the Church of the Redeemer, New Haven, Connecticut, and a student at the Yale Divinity School during the past two years.

The new director's experience has not been limited to the local church. He has been an active member of the Director's Professional Advisory Section of the International Council since 1927 and chairman of the Section in 1932-33. He was a member of the Board of Religious Education of the Minnesota Council of Religious Education for ten years and chairman of the Young People's Work Committee for eight years. He was chairman of the Young People's Work Committee of the Minneapolis Church Federation for several years and a member of its Leadership Education Committee and of the Weekday School committee. He was a member of the Boys' Work Committee of the Central Y.M.C.A., Minneapolis for eleven years. He was on the committee which organized the Faribault Summer School of the Minnesota Council and the first chairman of its board. He served as chairman of the Northwest Regional Conferences of the United Christian Youth Movement in 1935. In the brief time since he went to New Haven he has quickly been drafted for similar positions of leadership by his co-workers in the Connecticut and New Haven Councils.

Mr. Sweet will begin his work on or about June first, after completing two years of special work at the Yale Divinity School. He has already been in conference with the staff and others at the Council office and will attend the annual meeting in February.

Dr. Palmer was born in Texas. Her father was a minister and she has two brothers in the ministry. She was educated at Florida-Southern College and received the M.A. degree in religious education from Northwestern University in

1927. She had graduate study in the Divinity School of the University of Chicago from 1928 to 1934. She held a teaching fellowship in religious education at Northwestern University in 1936-37 and received the Ph.D. degree from the same institution in 1938. She is a member of Pi Lambda Theta, the honorary education society.

Dr. Palmer's experience includes leadership in camps, in government extension educational work, and in directing city summer recreational programs. She has taught in high school and in the Chicago Teachers' College. She has taught on the faculty of extension schools for pastors and other leaders. In the leadership education program she has served as teacher, dean, and supervisor. She has been chairman of the Older Girls' Conference Committee of the Chicago Presbytery since 1932 and of the Vacation Church School Committee of the Chicago Church Federation since 1938. She has been active in three sections and several committees of the International Council.

Dr. Palmer has been head of the Department of Religious Education at the Presbyterian College of Christian Education in Chicago since 1928 and Director of Research since 1937. She has begun her work on part time with the Council and will give full time beginning April first.

We are glad to commend these new staff members to the entire constituency of the International Council of Religious Education. They come with excellent records of service and with the strong support of those who have worked with them. We look forward to a period of significant service as they give guidance to the important work of leadership education which is committed to their care.

Roy G. Ross



A Few Statistics

THE STATISTICAL REPORT recently compiled by the Leadership Education Department of the International Council of Religious Education shows an increase at almost every point. In the realm of First Series work, the International Council issued 6571 credits in 1939, as compared with 4966 for 1938. Correspondingly, the denominations issued 48,984 as compared with 34,921. The Council issued 81 First Certificates of Progress in 1939, to 28 for the year before. The Second Series report shows 30,384 credits issued by the International Council in 1939 as over against 29,812 in 1938, while the denominations issued 97,199 credits in 1939, and only 84,699 in 1938. However, the Council gave only 225 Second Certificates instead of 255 as in the previous year. The denominations also show a slight decline at this point. Evidence indicates that "informal" leadership education is greatly on the increase, but since there is no measure for the quantity of this kind of work, the facts cannot be tabulated. The upward trends indicated by the report are most encouraging.

Teaching by Creative Discussion

By NELLIE M. WAGAR*

WHEN CLUB BOYS have the right to do anything they please, it requires some ingenuity to make them aware of their more intangible needs, such as a better understanding of the chaotic world in which they live. The immediate needs they feel for security, for expressing themselves through art and drama, for proving their worth, must be tied in with a wholesome philosophy that harmonizes with reality. Here is where a leader's guidance and motivation come into any kind of group work.

It was a patriotic month. The club of boys at the Center, aged fifteen to eighteen years, was ready for something new, "and let's do something patriotic." The leader told them of a fine play they might read next week with everyone taking a part. "It's a royalty play, but the author says it may be read in a group without paying for it, if we don't have any visitors. It has a few ideas in it that may shock you." She said this advisedly and got the expected answer. "Can't shock us. What is it called?" "*The Great Choice*, by Fred Eastman. It's about young people and their choices in a war that might take place in the future." Plans were made for getting copies of it, and the group found themselves in a stimulating discussion about the causes of war. No salient points were brought out, but each member told what he thought about the question.

The boys thoroughly enjoyed reading *The Great Choice* the next week, substituting men's parts for two of the women, and drawing in two women for the sisters whose parts must remain feminine. They knew as little about the turn the events in the play might take as if they had been seeing it on the stage for the first time. But when the play was over, comments about the characters came rapidly. For the first time in their lives, perhaps, they were rather stunned by admiration for someone who had done a very different thing from that which they expected him to do, and with which some of them did not agree.

"He was crazy. Why didn't he make the girl see they'd better give in?" "He wasn't crazy. He stuck by his guns, and did what he thought was right." "When war comes, nobody'd have the nerve to do that. Look at our dads and all the men who went in the last war. They were called cowards if they didn't try to go." "Yeah, but we ought to know better. It takes more bravery to be shot the way those folks in the play were." The conversation had to come to an end at last because the building must be closed. (Janitors can't wait forever.)

At the following session the boys talked about giving the play for the public. The royalty gave cause for caution, for their parents were poor. Besides, the Eastman play would have to have girls; they wanted to do something by themselves. An idea—they could write one of their own! They determined to come together next week and work out the plot of their own play. But when they began to talk they found they must first decide both what life situations of youth were involved in war, and also what they believed strongly enough to cause it to be a dramatic conflict. What

theme did they want to use? This led to a whole evening's discussion.

"It's worth fighting to stop Hitler and Mussolini and save our democracy." "But you don't save it. Our teacher says the war spirit of 1918 made the leaders write the Versailles treaty which kept Germany down. And then—" "Then the country that is down gets a dictatorship to get rid of the democracies that are keeping her down." "Another war will make everybody so poor we'll have to have dictatorships to try to pull us out of the hole."

"Didn't we gain anything from the World War?" the leader put in. "Nuthin' but a lot of debts that won't be paid." "Does anyone know what the experts tell us the war cost us, not counting the debts?" "Aw, billions of dollars." "Yes," said the teacher, "fifty-two billion. But we had twenty-three hundred millionaires for awhile after the War. They didn't mind the cost." "Why did we have a depression, with all those millionaires?" "The world didn't have any money, and couldn't buy what we had to sell. Our money was invested in machinery to make things to sell and nobody would buy. That's what they call a market crash. If we know these economic conditions exist," continued the leader, "why do we go to war?" "Oh, the munition makers want to make a lot of profit." "Yes," she agreed, "Senator Nye unearthed a lot of information about munitions for us. Do you think that is the only reason we go, because munition makers spread fear in us?" "They were probably afraid the Kaiser wanted to lick the world." "We certainly were," agreed the leader. "I was a school child then, but I remember when people told me a terrible man, a beastly man, the Kaiser, would come over here and do things to us if we didn't go over to Europe to fight him."

"There's a lot of hatred being stirred up now for countries," put in one of the boys. "Yeah, Germany, Italy, Japan, Russia." "Are all the people to blame for what a country does?" "Naw, the innocent people get killed, or else they come home crippled or they are changed." "What do you mean, changed? I know a veteran who is O.K. He's head of the American Legion." "Yeah, he's all right. But what about all the others who aren't? Did you see *They Gave Him a Gun*? That shows what happens to good guys." "After being in the war, you believe in killing to get what you want." "And what about the things they learn to do like drinking and bad habits?" "Yeah, women drink too since the last war; nobody cares any more."

The leader thought it was time to remind them they did not yet have a theme for the play. "How does all this war affect young men today?" "It takes young men who don't have jobs. They join the Army or Navy even in peace times. And when war comes, a lot more who are on Relief or W.P.A. will want to get away and go." "They'll draft you." The leader asked, "Is it better to go to prison or to war?" "Both are bad. Don't get anywhere, either way." "I know what I'll do if I'm old enough. They don't drag me off to shoot anybody. I'll go to prison first."

One or two of the boys stayed with the leader to check ideas that had been written down. A week later the group assembled to "do that play for sure, tonight." There was

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more discussion about a plot, and how long it would take to write one, and how much longer to learn it. "Have you thought about pantomimes or tableaux?" asked the leader. After a bit of explanation the group almost seized upon the tableaux. "Nothing to learn; just pose! We can show all kinds of things that way." The leader told them of a special Parents' Night scheduled for the whole Center about a month hence and they agreed eagerly to picture for their parents some of the things they had talked about.

The discussion of the consequences of war continued, but the leader brought up the subject of preventing war. "You mean at the last minute before . . ." she asked. "Naw. You gotta have an economic conference and divide things up fairly." "But whose gonna divide things?" "Well, there's where education comes in. People must be taught to share between nations better, or we'll always have war," said one of the boys stoutly. "If you ask me," said another, "that's where the church comes in. Doesn't it teach people there's only one God for everybody. . . ." "Yeah, but during the Great War, Germans prayed to win, and Americans prayed to win . . . and God couldn't be on either side." "But religion has to teach us we have only one God." The leader then said, "It seems to me you've been naming some things we could put in tableaux. Wouldn't you call them *alternatives*?"

The group decided to have two sets of tableaux, one on the consequences of war, and one on the alternatives. They recalled many consequences and had finally a list like this: another war, men killed, hatred, grief, disease, depression and poverty, lowered morals, dictatorships, persecution of minorities, and suffering everywhere. The following week they worked on alternatives, naming many things that might be done which they did not develop into the final tableaux. Some of these were the following:

"You've got to reduce tariffs. Our United States is rich because we can get anything free from one part of the country to another. Europe is poor because each country pays so much for what it gets from another."

"But if we show alternatives, we'd have to show flooded markets in America. Our country might have to lose something."

"Would you call that part of the price of peace?" asked the leader. "If we lost that all the world might be evened up a bit, maybe we'd gain peace and have to spend less on the Army and the Navy. If we don't pay the price, we have war."

"We ought to even up territorial possessions." "But we don't have as many as England." "But we buy cheap goods from China and Japan." "That's because labor is cheaper there. If they paid more wages, things would be evened." "Do you know of an organization which is interested in labor conditions being bettered in the whole world?" the leader asked. "It is called the I.L.O., International Labor Organization. It's one part of the League of Nations of which the United States is a member. Maybe we could show that in a scene somewhere. Why don't we actually write our scenes down?"

By the time they went home they had ten scenes listed for which they had conceived methods of portrayal in tableaux with accompanying explanation by a reader.

Consequences:

1. *Battle field.* Men lying dead or dying, with others standing over them. Bayonets pinned into them; hatred on faces.

2. *Bread line.* "Free coffee" sign at an entrance. Men slumped and hopeless.

3. *Lowered morals.* Tavern sign, with three drinking in jovial mood. On other side of stage, man being searched by a hold-up man with gun.

4. *Racial prejudice.* Sign, "Jewish Shop." Man pleading for customers; customer being taken away by Nazi who points with scorn at shop.

5. *Dictatorships.* Men standing in rigid salute to dictator.

Alternatives:

1. *World economic conference.* Five great leaders sitting around table. Sign, "World Economic Conference" overhead.

2. *Spirit in which they must come.* (Reader gives story of Gandhi's beliefs as revealed in Madras discussion with Kagawa.) Same conference as before, with addition of Gandhi.

3. *In the meantime.* Sign, "Guard House." Guard in door, receiving a man who will not go to war. Guards with guns behind him.

4. *Education.* A professor gives out diplomas to a line of graduates.

5. *Religion.* A cross on the wall between two doors suggests that audience is looking into church toward chancel. Religious music is played, while men stand in positions of readiness to enter. Doxology is sung backstage.

The oldest boy in the club took all the notes home to try to write the reader's part that would make a continuous discussion of the ideas being presented. At the next session they worked out details of personnel and production. They made the placards that were to be used, and painted a simple cross made from two boards found in the engine room.

Only one night could be found for practice before Parents' Night. They all came, and with miraculously little "aside fooling," went through their positions three times. The third time, with no interruptions, took exactly fifteen minutes, with scenery changed in silence and with clock-work finesse. Everyone had his delegated task, both as actor in several scenes and as stage-hand for all scenes. When the prayer came while the last tableau of the cross was on the platform, a silence that throbbed with feeling united all hearts in a dedication of willingness to sacrifice in order that God's will of brotherhood might come to all.

Temperance Education Throughout a City

(Continued from page 9)

the teachings. It is preferable to give two or three consecutive Sunday assembly periods to this subject, as it makes the instruction more a "unified experience."

Another excellent place for this education has developed this fall at the suggestion of a superintendent of a successful church school. That is to include alcohol instruction in the program of the teachers' meetings. Thus the teachers can be informed as to the scientific facts about alcohol and they in turn can integrate these facts in their lessons.

There are other places in the church program in which this instruction regarding alcohol can be included: the week-day school of religion, clubs of boys and girls and young people, and missionary groups.

The line, "New occasions teach new duties" is very true of the need for a constructive program of alcohol education in our churches. Old fashioned methods of instruction will not serve. We feel that this planned and logical way of informing our young people as to the uses and effects of alcohol will give them a sane outlook on this perplexing social problem and will make them fit to judge and decide for themselves in reference to it.

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system.
(Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

Betrayal¹

Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ.



My Cross

The fault is mine;
I cannot pray
In this dark place.
But when I raise my eyes
The form of my
Own formless God
Is here,
And I
Can look into His face.

Accursed,
The green leaves wither;
Swarming flies
Buzz in the wan sunset;
And little, hungry children
By shop doors
Listless, are playing yet.

O God's fair Country!
Bitter Hell!
O present world
Of grief, and pain, and loss!
Their will to live,
Though life be cursed,
That is my cross!

—TOYOHICO KAGAWA²



"He That Is Faithful in Small Things"³

FROM HIS DOOR YARD Peter could see on a distant hill a splendid red-roofed castle with its many towers. Often he watched the dazzling sunlight reflected on the shields and helmets of the knights as they galloped along the road that led

up to the hill. Sometimes a procession with armor gleaming and plumes and banners floating in the breeze would dash swiftly past his own home. More than anything else Peter longed to live in the shining castle and be a page to one of the splendid knights who rode forth on such glorious adventures.

But Peter was needed at home. There were many brothers and sisters, and though father and mother worked hard, Peter, too, must do his share. He never forgot for a day his great ambition, but he determined to be happy every day and to do his work the very best he could. One of Peter's daily tasks was to pile up the firewood his father cut in the forest, and this he did in a straight even row. Another one was to polish his mother's copper pans and kettles, and each morning he worked on these until the baby would see herself in their mirror-like surface and laugh with joy. And every day Peter cared for the old cow that furnished milk for the porridge. He learned the tone of voice she loved best, how to pat and caress her, and sometimes he even brushed her coarse furry coat and pretended she was a charging steed.

One day Peter's father brought home the news that a new page was needed at the castle. Sir Wilfred had announced that there would be a series of contests in the castle yard and that any boy who won all three would become the new page. Peter was allowed to go.

The courtyard was a wonderful place and Peter felt quite strange. But soon the signal for the contest was sounded. Each boy was given a badly stained shield to polish. Peter's eyes danced—this would be as easy as shining mother's pans—and he set quickly to work. He was through long before any of the others and received the applause of the knights and ladies in velvet and lace who were watching the contest from a balcony.

Next, each boy was given a tumbled heap of swords, helmets and lances to put in order. Peter sorted and piled them as he did the firewood. How he loved to touch the shining steel! His hands fairly flew! Again he had won!

Then, beautiful high-stepping horses were brought in to be groomed. Peter went bravely to work. He soon found out that the same gentle voice and caresses that pleased old Brindle quieted the high-spirited creature before him, and soon hair and mane were in perfect order. The shouts of applause that greeted Peter as he led his horse to Sir Wilfred told him that he had won the last contest.

He was led into the castle, dressed in a velvet suit, feasted, and then given his duties as a page. And because he continued to do his very best, he grew at last to be a knight himself, and was known as Sir Peter, the Faithful.

A Litany of Appreciation

(Summarizing the worship services on the life of Christ presented in all departments throughout the quarter.)

Unison: Our Heavenly Father, as we come this morning to the close of our study of the life of Jesus, we are grateful for the new understandings which we have gained.

Leader: We thank thee for the Baby, Jesus;

Group: For what his coming meant to the world. Even as the wise men brought precious gifts to him may we today bring our best gifts—ourselves.

Leader: We thank thee for the Boy, Jesus.

Group: May we, like him, grow in wisdom, in stature and in favor with God and man.

Leader: We thank thee for the Man, Jesus.

Group: We pray thee that as we strive to be like him, we may learn more of how he taught, healed, worked, played and lived with people of his day.

Leader: We thank thee for the Saviour, Jesus.

Group: Because he loved us so much that he gave his life for us, we want to give our lives in service for thee.

Leader: We thank thee for Christ, Jesus.

Group: We are glad that Jesus rose from the dead and that he lives today in the hearts of people. Help us to give him first place in our own lives.

Unison: We ask in the name of Jesus.

—ELIZABETH BROWN



Lincoln

I DOUBT whether any statesman who ever lived sank so deeply into the hearts of the people of many lands as Abraham Lincoln did. I am not sure that you in America realize the extent to which he is also our possession and our pride. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to the attributes, will stand out forever as beacons to quiet troubled nations and their perplexed leaders. Resolute in war, he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. But the people believed in him all the time, and they still believe in him.

In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek or Hebrew or English or American—they belong to mankind. . . . Abraham Lincoln belongs to the common people of every land.

—LLOYD GEORGE

¹ Author unknown.

² From *Songs from the Slums* by Toyohiko Kagawa. Copyright 1935. Used by permission of Cokesbury Press, Publishers.

³ Source unknown to Editors.

Barabbas—Son of the Master

A Play for the Lenten Season

By JOHN H. HANGER*

"Barabbas . . . one who for certain insurrection made in the city . . . was cast into prison."—Luke 23:19

"Barabbas" translated, means "Son of the Teacher" or "Son of the Master."—Hastings, *Dictionary of the Bible*

The Setting

The action of the play takes place in a living room in the home of ELEAZAR, a teacher in one of the Synagogue schools in Jerusalem at the time of Jesus' crucifixion. The teacher's home is adjacent to the Synagogue itself and is part of the property of the school.

The room is simply furnished. Almost any small stage or chancel is adequate. The lighting is not difficult. The entire scene may be adapted to suit the physical equipment, as a reading of the play will indicate. Even the costuming of the cast should not be difficult for those accustomed to costuming Biblical plays and pageants. Note should be made that ELEAZAR is not a High Priest and therefore requires no elaborate robe of that order. It will be found effective, however, to supply him with a white beard obtainable from any costumers supply house.

Cast of Characters

SARAH: The mother of Barabbas. A typically Jewish woman, just past middle-age, with a spirit of gentle dignity.

JUDITH: A servant in the household. She has been in the employ of the family for many years, and is a close companion to Sarah.

ELEAZAR: Father of Barabbas, a teacher in a Synagogue school. A dignified but stern and disillusioned scholar.

MARY: An only sister of Barabbas. She is young and vivacious, full of healthy ideals, which her father calls "radical."

BARABBAS: A young radical, chosen by the mob for release by Pontius Pilate in preference to another prisoner, Jesus of Nazareth.

The Play

(SARAH is arranging flowers on a table, L. rear. JUDITH is busy arranging the furniture, brushing up dust and imaginary dirt particles with the cloth she carries. As they work, SARAH hums a plaintive Hebrew melody. As this is the season of the Passover the refrain of "Da, da, yea, nu," an attractive and easily hummed melody, is suggested. Suddenly she stops humming and half-turning to JUDITH, speaks.)

SARAH: I can't believe it. I can hardly

imagine it, and yet it must be true. My own friends wouldn't deceive me, would they, Judith?

JUDITH: Of course, it's true! Didn't Hillel tell me with his own lips? And he saw and heard the whole thing!

SARAH: But why? . . . Why would the Procurator, who just recently sentenced my son to a life in prison, so suddenly change his mind and offer him to the people for release so soon? Why didn't he take some other prisoner?

JUDITH: I asked Hillel that very question, and he told me he thought it was because the people would ask for him to free the other fellow, that young man from Galilee.

SARAH: But I still don't see. . . .

JUDITH (continuing): He said that Pilate knew how unpopular your son had become with the people, and so he thought the mob would be glad to release anyone in preference to young master Barabbas.

SARAH: And you mean that Pilate wanted to free this man from Galilee—that he had no intention of releasing Barabbas?

JUDITH: That's what the soldier said. He said that Pilate appeared dumfounded when the people called out for Barabbas' release.

SARAH: And that's something else I don't understand. Why should the people, who such a short time ago cried out for the blood of my son, now cry out for his release? They were probably some of the same "fair-weather" friends who helped in the conspiracy against the city and then turned on Barabbas as soon as he was arrested and really needed them. (She turns back to her flowers, Judith continues dusting.) I wish his father would come home from the Synagogue. He must know something about it.

JUDITH: Yes and Mary, too, should know something. I understand she was acquainted with those pilgrims from Galilee. She may even know which of them it was who was condemned.

SARAH: I wish she wouldn't mingle with those people. I didn't object to her companionship with young John Mark, until these strangers came to spend the feast days in his mother's house. Since the day they arrived, John has not been the same. It does worry her father so to have her taking up these radical ideas. He has seen where such notions led Barabbas.

JUDITH (looking outside, off R.): I see the students coming out of the Synagogue now, the Teacher will surely be here in a short time.

SARAH (nervously): And I'm almost afraid for him to come. I'm afraid he

won't forgive the boy. Barabbas does so need his father's forgiveness. If he only will forgive him, it will mean so much to our happiness.

JUDITH: Here he comes now. (She turns industriously to her work while Sarah begins once more to hum the song.)

(ELEAZAR enters. He has a stony countenance which indicates annoyance. Sarah turns to him impetuously.)

SARAH: Have you heard? Eleazar, have you heard? Is it really true? Is our son, Barabbas, coming home again?

ELEAZAR: I prefer not to discuss the matter in the presence of (nodding toward JUDITH) outsiders.

SARAH: Oh—(to JUDITH) You may go now, Judith. You may start the dinner. Put plenty of spices in the dressing as Barabbas always enjoyed it. You know.

JUDITH: Yes, I know! (She exits L.)

ELEAZAR (sitting down R.): That's better. Now what was it you asked?

SARAH: Tell me about Barabbas. You have heard. I know you have. Isn't it wonderful?

ELEAZAR: I'm sorry, but I can't see anything so wonderful about it. It's simply adding insult to injury. The boy disgraced us, that was enough; but to go whining before a mob, asking for a release, that only adds to the spectacle and to the disgrace.

SARAH (moving toward him): Oh, my husband, how could you?

ELEAZAR (staring straight ahead): He was getting justice. Justice was the thing he was always talking about, a justice which he said did not exist. Well, he got justice, and when he got it he didn't like it so well.

SARAH: Do you really know that it was he who begged the mob for his release?

ELEAZAR: No, I don't know it. But it is like him. He was always doing the thing that would attract the most attention. Now, I suppose, he'll be coming home again. There's no place else for him to go.

SARAH (hopefully): And you'll forgive him. Promise me you'll forgive him!

ELEAZAR: I'll receive him. I promised Caiaphas I'd do that much, and teaching jobs are hard to find, these days.

SARAH: You promised Caiaphas? The High Priest? I always thought he hated Barabbas for what he had done, and that he held it against you for being his father. That is what you told me.

ELEAZAR: That's just it. He always did until today. But it seems he bitterly hated this Jesus from Galilee . . . wanted him out of the way. So he was glad enough to have Barabbas released

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if it meant getting rid of the other fellow.

SARAH: But how could Caiaphas have so much against this young man from Galilee? Why he had been in Jerusalem only a week, I understand. (*She seats herself, down L.*)

ELEAZAR: Yes, just a week, but in that one week he did plenty of damage. Look at his conduct in the Temple last Monday when he so impudently drove out the cattle and the money changers.

SARAH (*her countenance lightens*): Oh, was that the same man? I didn't know. He must be a brave young man—brave like . . .

ELEAZAR: Yes, I know! Brave like Barabbas—and just as foolhardy. If he had lived long enough he might have learned to keep his mouth shut when things didn't go to suit him. I have long since learned that I can't change society. Why, I can't even change my own son!

SARAH: Would you change him so much, Eleazar? Even if you could?

ELEAZAR: Change him? Of course, I'd change him.

SARAH: I remember when you were something like him, young and ambitious, full of ideals. I remember when we were married, Eleazar, the whole world was wrong and we were going to right it, just you and I.

ELEAZAR (*impatiently*): But I've changed, haven't I? I have more sense, more than Barabbas and that young upstart from Galilee have ever had.

SARAH (*pensively*): I wonder. . .

ELEAZAR (*once more almost angrily*): And I wonder where that light-headed daughter of ours may be. One of the priests came to me before I left the Synagogue gloating over the rumor that Mary was mingling with the disciples of that Galilean and that she even followed him out to Golgotha. Where was she last night, anyway?

SARAH: She spent the night with the mother of John Mark. That poor woman has had her house full of Passover guests. It has been more than she could do to care for them, so Mary has been helping her all she could.

ELEAZAR: That woman may think she is busy taking care of her guests now, but if Caiaphas learns that she has been housing the Galileans she is going to be busy taking care of a mob as well.

SARAH (*anxiously*): What do you mean?

ELEAZAR: I mean that Caiaphas is not going to be satisfied until he has driven every one of those Galileans out of the city. I've told him not to worry, that they won't be here long now that their leader is dead and gone. But he is even now planning his attack upon them in case they do decide to remain.

SARAH: Oh, Eleazar, I can wait no longer. When will Barabbas come home? I mean, when will the governor's pardon become effective?

ELEAZAR: They tell me we may expect him at any time . . . just as soon as they get their records clear over at the prison. However, I don't suppose he'll be in much of a hurry to see me.

(JUDITH enters and waits to be recognized by SARAH.)

SARAH: What is it, Judith?

JUDITH: I wanted to tell you what my friend Marcellus, the soldier just told me.

SARAH: Is it about Barabbas?

JUDITH: Yes. He was off duty, but he was in the Governor's judgment hall and he saw the crowd outside. He said they were shouting at the top of their lungs.

ELEAZAR: I can imagine that the Governor liked that!

JUDITH: He said that Pilate came out and tried to quiet the mob and then they began demanding that the young man be killed. They claimed he was stirring up the people and was starting an insurrection.

SARAH: The same as Barabbas!

ELEAZAR: That's a lie, of course! Caiaphas put them up to that. He knew it would get results in the Roman Court. Anyone should know that a man couldn't start an insurrection in the city of Jerusalem with his only following ten or twelve ignorant peasants from Galilee and a few of the rabble. Look at the organization Barabbas had, and he failed.

SARAH: Go on, Judith, tell us all about him.

JUDITH: About the Galilean?

SARAH: No, about Barabbas.

JUDITH: Well, it seems that Pilate's wife sent a message begging her husband not to have anything to do with the case against the Galilean. She said she dreamed that this Jesus was innocent. And that's when the Governor sent a messenger into the prison and had Barabbas brought out. He told the mob that he was going to release a prisoner again this Passover Season, as he did last year, and he asked the mob to choose between Barabbas and Jesus.

SARAH (*happily*): And the crowd chose my boy! Oh, how happy I am! Then they don't hate him at all!

ELEAZAR: Oh, yes, they do.

SARAH: But they . . .

ELEAZAR: They simply found another one they hated more. That's all.

JUDITH: While Marcellus and I were talking that friend of mine came by, one of the maids at the residence of Caiaphas. She had to get up in the middle of the night and make fires and wait on people in the court outside the Hall of the Hewn Stones. That's where the small Sanhedrin was meeting to examine the Galilean. She said she felt mighty sorry for that poor young fellow. Apparently all his friends had deserted him. She said one of his followers was standing by the fire in the inner court but when she asked him if he wasn't a friend of Jesus the man got terribly angry and said he wasn't, and stomped out of the room. About that time the soldiers brought the prisoner through and he heard what the disciple said. She said his eyes followed him all the way out.

SARAH: That's very said, isn't it? In my

joy at the thought of Barabbas' return, I had forgotten that there is someone else who will take his place.

ELEAZAR: He must have already taken it! The Galilean was to be crucified with a couple of thieves whose execution was already set for today. Caiaphas wouldn't be satisfied with anything less than death for that culprit. And you can't blame him. It isn't safe for the rest of us to have such radicals at large.

SARAH: But surely he must have had some friends. Where were all those Passover pilgrims who were staying at the home of John Mark?

ELEAZAR: Oh, they were probably in the mob calling the loudest for his death, or else they ran out on him. I happen to know that it was one of his closest friends who betrayed him for a paltry sum of money, money which Caiaphas furnished.

SARAH: Judith, did your friend, the soldier know when Barabbas would be sent home?

JUDITH: I asked him that, but he didn't know.

SARAH: Well, you may go on about the supper preparation just as if we were sure he was going to be here.

(JUDITH exits L. Door opens R. and in rushes MARY, frantic and sobbing.)

MARY: O, he's dead! He's dead! They've killed him, and I saw him die. (*She drops to the floor by her mother's knee.*)

ELEAZAR (*rising—and visibly excited*): You mean . . . your . . . brother?

SARAH (*wildly*): No . . . not Barabbas . . . it can't be. They wouldn't kill my son, Barabbas.

MARY: No, Mother, not Barabbas. He's safe, so far as I know. It was his substitute, Jesus of Nazareth. (*She sobs.*) Oh, his poor mother!

SARAH: His mother? Does she know so soon? Was she here in Jerusalem?

MARY: She was at the foot of the cross. We saw him die . . . together. (*She shudders.*)

ELEAZAR (*as he sits*): A fine spectacle you must have presented. The well known daughter of the already too well known Synagogue family, befriending a common criminal, and appearing to be his friend even when he died a convicted felon.

MARY (*defiantly*): But I was his friend. And so was John Mark, and so were the disciples from Galilee, and so would you be too, if you only knew him.

ELEAZAR: Fine friends he had, to betray him for a trifle and then scamper off like frightened puppies to let him die alone.

MARY: Not quite alone. His disciple John was there, and so was his mother, and so was I.

SARAH (*comfortingly*): Never mind, Mary. I'm glad you were there to be with that suffering mother. The poor soul.

MARY: Her suffering was awful and she bore it so quietly. She's a widow and Jesus was her best loved son.

SARAH: Who will take care of her, Mary?

MARY: John promised Jesus he would take care of her as long as she lived. I heard Jesus asking him from the cross. Oh, if he only could have lived!

ELEAZAR: But he's dead, all right. You can count on that. These Romans know how to do that business so it never fails. Sometimes there are criminals who die protesting their innocence to high heaven, but they die just the same. They always die.

(There is a timid knock at the door R. ELEAZAR goes, opens the door, and before the visitor can speak, he speaks.)

ELEAZAR: So you've come back, have you? You've humiliated and shamed us. You've made us a disgraceful spectacle before all our friends. . . . Your father's ideas, your father's world was not good enough for you. You wanted to reform it all. And here you are, back begging for more.

SARAH (rushes past Eleazar, her voice is heard off stage): O Barabbas, Barabbas, Barabbas, my son! You've come back. I knew you would, son. (Mary rises slowly.) God has answered your mother's prayers. Come in the house, child of mine!

BARABBAS (still off-stage): I almost dread coming to you, Mother. I know how father hates me, how hard I have been on all of you. Believe me, I never would have come if I had had anyone else to whom I could turn.

SARAH (as she half-draws her son through the door past ELEAZAR who stands stiffly at one side): Please, son, please, forget it all now! (She pushes him into the chair she has just left.) You are at home, safe at home, and that is all that matters. We love you, son, don't we, Eleazar? (He doesn't answer—then frantically) Don't we, Mary?

MARY (Once more seating self on the floor before Barabbas, looking up into his face): Oh, Barabbas, it is good to see you. Please know how happy we are that you're back. I just can't shake off the feeling of gloom that seems to me to be over all the world, right now.

BARABBAS (disconsolately): I know, Mary! I've felt it too. When they discharged me about an hour ago, the sky was dark as night and it seemed the whole world was trembling beneath my feet. I expected to be happy to be out again, but for the life of me I can't. I can't forget the Galilean. His eyes—I can't get away from the eyes of the man who took my place.

MARY (almost sobbing, once more): I saw him die, Barabbas.

BARABBAS: Poor devil! He must have been bitter toward the world. They tell me he had some big ideas about changing the world, too. I know how I felt when I found out how the world punishes those who would help it. Only . . . I'm alive to try it again.

ELEAZAR (still keeping his position by the door R.): To try again, did you say? I should think you would have learned your lesson by this time. Do

you want to kill your mother with shame?

SARAH (pleadingly): Please, Eleazar. . .

BARABBAS: That's all right, Mother. I know how father feels, and I can understand why he feels as he does. He is dependent upon the world, upon a system . . . the same world and the same system to which I object; the system which perverts justice in the courts, the system which robs the poor to benefit the rich, the system which hides behind an ancient and sanctimonious religious front, the system which has abused the very worship of the true God. It was that system which has this very afternoon murdered a young man

SARAH: What do you mean, Mary?

MARY (anxiously and almost hopefully): The Galilean . . . he wanted to change the world, too. He cried out against its injustices, against the priests who perverted religion to their own gain, but he wanted to change the world through love and brotherhood, and not through hatred and war. He even objected to the use of force in his own behalf.

BARABBAS: He'd have had small chance of changing the Roman Government or even the established church with soft ideals of love and brotherhood. Just imagine if you can, changing "Old Whiskers" with love and kindness.



Armitage: The Remorse of Judas

"The man who earned the money did not want it."

from Galilee simply because he dared to call it into question.

SARAH (cautiously): Please, son, don't say things like that. Someone might overhear you. Can't you see where such ideas placed you before? I understand some of the things you are saying, and I believe they are true. But please, don't take it upon your young shoulders to reform the world. The world will crush you, Boy! Rome will not have it.

BARABBAS: Rome! Rome! I hate the very sound of the word, and there are many who feel as I do. How is it you say it, Father. "There are many who have not yet bent the knee to Baal." We are waiting for a leader to arise who will arm us so that we can crush the tyrant before the tyrant crushes us.

ELEAZAR (sharply): Son, you are beside yourself. If some Roman official should hear you say that, you'd find your place right soon on a felon's cross.

BARABBAS: But I'm not beside myself. It's the truth. I am right, am I not, Mary? You feel as I do, don't you?

MARY: Yes, Barabbas, it is true. There are a multitude who are waiting to follow some leader into a war against the government. But I no longer feel as you do about it. I have changed in the last eight hours.

Why he never had a kind thought in his life and he couldn't be expected to recognize one in others.

SARAH: Barabbas! Don't speak of Caiaphas in that way again. You know what he'd do to us, if he ever heard.

BARABBAS: But it's the truth, Mother. Father knows it's the truth. "Old Whiskers" and all his kind are just bluff and show and emptiness, all wrapped up in a covering of selfish hate. You know it don't you, Father?

ELEAZAR: I know you're an ungrateful, impudent wretch. After all you might show just a little gratitude that you have a place to come to as your home, a place provided through the influence and good will of none other than Caiaphas.

(BARABBAS is crest-fallen. JUDITH enters and waits to be recognized.)

SARAH: Yes, Judith. . .

JUDITH: I have some more news about the Galilean, but first of all I want to tell Barabbas how much we have missed him and how glad we are to have him back.

BARABBAS: Thank you, Judith, that is more than kind . . . but what about the Galilean?

JUDITH: It's about the one that betrayed
(Continued on page 35)



MARCH

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco*

THEME: *Learning from Jesus*

To the Leader

The services of worship for the month of March will continue the emphasis of Jesus' teaching and expressing God's love to others, culminating in the glorious Easter message. Emphasis will be placed especially on Jesus' understanding of God through meditation and prayer. This may lead to some interesting comments on the part of the children, revealing their ideas of prayer. Help them to sense a relationship with God, leading to an increasing desire to work with him in the world. Help them to see that God does not respond to the petty whims and wheedlings of individuals. Lead them to see, rather, that prayer will help people to fresh insights to carry on, by putting themselves in tune with God's purposes in the world, and by freeing themselves from hatred so that they may let God's love work through them in the world.

The Easter message brings us face to face with a story which is often avoided with primary children. Some primary leaders are beginning to feel that this story should be faced, rather than to allow children to hear an unwholesome interpretation elsewhere. Perhaps it is best that we say frankly, but unemotionally, to children that Jesus' enemies put him to death. They killed him, but they could not kill the evidence of God's love working through him. "God is love." Some leaders are finding it increasingly valuable to tell on Easter Day a brief story of the life of Jesus, remembering the glorious personality, teaching, and helpfulness characteristic of that life. Then would follow the question: What can we do to continue that teaching and work? Jesus' spirit has been felt through two thousand years and is still the guide which we try to follow. His loving spirit still lives on. Goodness and love cannot die; these eternal values will continue to live because God continues to exist and to be revealed wherever there is love. "God is a spirit."

The services of worship should be correlated with the lessons whenever this is possible. Since many of the lesson courses for this quarter deal with the life of Christ, it will probably be possible to integrate these suggestions for worship with the lessons used in your department.

Emphases

MARCH 3 ("God is our Father") Worship theme: *Learning How to Work with God through Prayer.*

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Can we understand God's purpose and laws better through prayer? Can we discover new ways in which he works? Can we understand better how God wants us to work with him in the world? Is prayer one way in which we can learn to let God's love work through us?

MARCH 10 (How Jesus taught of God's care) Worship theme: *How Does God Care for People?*

How do we see God's love operating through people? Does God depend upon people to show his love to others? How do people, in turn, have to learn to obey the laws of the universe? Is this true in keeping ourselves free from disease, for example?

MARCH 17 (Palm Sunday) Worship theme: *Thanksgiving for What Jesus Has Taught Us of God.*

Was Jesus ready to show God's love even in the face of grave danger? What kind of love did he want to show? Did he want to be spectacular? Did he want to be a great king? What kind of a leader did he want to be?

MARCH 24 (Easter) Worship theme: *Goodness Lives Forever.*

Why is the Easter message one of joy? (Idea of ongoing life and values.) Could Jesus' loving spirit be killed? Can beauty and loveliness ever really die? Can the love of others die even after they are gone? How may we help to continue to express love in the world? (See activities listed below.)

MARCH 31 (Friends of Jesus carry on his work) Worship theme: *How Can We Help to Spread God's Ways in the World?*

Did Jesus' friends still feel his love at work after he had died? Do we feel it even today? Who are some people who have continued to express his way of love? (The Friends who have gone into war areas in face of grave danger; Christian Chinese and Japanese who continue to show love to each other in spite of their nations being at war; people who give money so that others may have good medical and dental care, etc.) What are some ways in which we may help to spread God's ways in the world? (Mention specific ways, such as, expressing friendliness and courtesy to all children, making a gift for a child in the hospital, being a friend to a child who has no friends.)

Activities That May Lead to Worship

For those leaders who wish to emphasize nature in their services of worship:

1. Observe a moth emerging from its cocoon. Try to sense some of the wonder and mystery of the new life which unfolds.
2. Take walks to observe signs of early spring. Encourage "wondering."
3. Write a poem about "wondering." Emphasize the ongoing process in nature and God's laws at work in the world.
4. Plant, observe, and care for flower seeds. Emphasize processes.
5. Listen to spring music, such as *Rustle of Spring*, Sinding; *To a Water Lily*, MacDowell; *Raindrop Prelude*, Chopin; *To Spring*, Grieg.
6. Work out musical rhythms symbolizing the return of new life in the spring of the year.
7. Create a prayer of thanks for signs of returning life in this season of the year, and a desire to understand better how God's laws operate in the universe.

For those leaders who wish to emphasize values:

1. Make a poster of some things Jesus taught, such as how he thought of God, what he taught about our relationships to other people. See Bible verses below for suggestions.
2. Find ways of expressing the love of Jesus, such as:
 - a. Entertain some friends from another racial group in the community.
 - b. Save the offering to buy Easter flowers for the chancel. Later, send the flowers to children of the parish who are ill.
 - c. Give an afternoon tea to raise money for China relief.
 - d. Assemble stories, pictures, constructive playthings for migrant children to use in their centers.
 - e. Save the offering to help buy hot lunches, cod liver oil, or orange juice for a group of undernourished children in the community.

Materials that Will Enrich Worship

INSTRUMENTAL MUSIC:

The Glory of God in Nature, Beethoven
Moonlight Sonata (first movement), Beethoven.
 (Victor 6690, piano)
Song to the Evening Star, Wagner (Victor 6620, cello)
Meditation, Massenet (Victor 6844, violin and piano)
Berceuse, Godard
Music Invites to Worship, Rubinstein¹

SONGS:

Review songs about Jesus' manhood, such as:

- "The Greatest"²
- "At Work Beside His Father's Bench"³
- "Far Away in Old Judea"⁴
- "Tell Me the Stories of Jesus"⁵
- "Fair Are the Meadows"⁶

Followers of Jesus:

- "Lord, I Want to Be a Christian"⁷

Songs of praise:

- "For the Beauty of the Earth" (first two stanzas)
- "Enter Into His Gates"⁸

Introit hymn:

- "Lord of All"⁹

Prayer song:

- "Lord of the Sunlight"¹⁰

About spring and the return of new life:

- "Life Out of Death"¹¹
- "'Tis God Who Sends the Spring"¹²
- "Queer Little Cradles"¹³
- "Wonderings"¹⁴

¹ *Musical Moments in Worship*, Thomas. Abingdon, 1935.

² *Pilgrim Elementary Teacher*, June, 1938. Pilgrim Press.

³ *Beacon Song and Service Book*, Beacon Press, 1935.

⁴ *Singing Worship*, Thomas. Abingdon, 1935.

⁵ *Song Friends for Younger Children*, Blashfield. Vaile Publishing Co., 1931.

⁶ *As Children Worship*, Perkins. Pilgrim Press, 1937.

⁷ Same as note 2, March, 1936.

⁸ *Songs for Little People*, Danielson and Perkins. Pilgrim Press, 1905.

⁹ Same as note 2, May, 1934.

"All Things Bright and Beautiful"¹⁰

BIBLE VERSES:

About Love:

I Corinthians 13:4a
I Corinthians 13:8a
John 15:13
Matthew 5:44
I John 4:8b
I John 4:7

Jesus' teachings about our relationship to God and to other people:

John 4:24
Matthew 22:37, 39

Wonder of spring:

Song of Solomon 2:11, 12
Psalm 104:10, 12

POEMS:

"O God, whose laws will never change"¹¹
"Jesus, Our Master"¹²
"We Thank Thee"¹³
"I Like to Think of Jesus"¹⁴

MIRACLES¹⁵

A miracle is something exciting and rare;
We think it's impossible and then it is there.

A miracle happens when trees grow green;
A miracle happens when leaves are seen.

We see a person troubled and sad,
Who hears about Jesus and then he is glad.

The movie, the airplane that flies without a
guide,
The radio machinery with magic wheels inside.

We wonder and we wonder and we really never
know,
But God's plans are all about us
That's one sure thing we know.

MUSIC OF SPRING¹⁶

We see new life in the spring of the year—
Budding trees that appeared bare and dead a
few months ago,
New patches of green grass,
Flowers bursting into beautiful colored blossoms.

And we see and hear things of beauty in the
spring—
Spring music—
Like the music of the bubbling brook
The songs of birds,
The wind blowing through fields of green grass
And over all is the blue sky of April.

God sends the seasons ever year,
We can depend upon Him always.

PICTURES:

March 3:

"He Prayeth Best," Tarrant¹⁸
"The Angelus," Millet¹⁷

March 10 and 17:

"Sermon on the Mount," E. A. Wood¹⁸
"Jesus and the Children," Cizek¹⁹
"The Lord of Joy," Tarrant²⁰
"The Triumphant Entry," Plockhorst²¹

March 24:

"Sermon on the Mount," E. A. Wood¹⁸
or "Spring," Cizek¹⁹
"Spring's Melody," Tarrant¹⁶

March 31:

"Behold, I Send Thee Forth," Tarrant¹⁸

STORIES:

"At a Supper,"²²
"The Story of Jesus"²¹
"Friends of Jesus Continue His Work"²³
"Goodness Lives Forever"²³
"Joy of the Easter Message"²³
"Followers of Jesus"²⁵
"Things that Last"²⁵
"Story of a Caterpillar."²⁴

Suggested Service for March 24

THEME: Goodness Lives Forever

Let this be a high point in the worship of the church school year. Let us interpret this great festival day in terms of the primary child's thinking. While the service must not be too stimulating or over-dramatic, it should be vivid and yet impressive.

Place the picture, "Sermon on the Mount,"¹⁸ by E. A. Wood, against a blue velvet hanging in the worship center. (See these programs in the *International Journal* for last month for suggestions for a worship center.) Have the offering plates and Bible on a console table before the picture. Arrange potted plants of gay spring flowers on either side of the picture, avoiding over-crowding.

The children might go into their chapel or place of worship singing "Enter into His Gates"¹⁶ or "I Was Glad."¹⁶ After they are seated, the leader may say, "Our first hymn will be 'The Greatest,' a hymn about Jesus' teaching of God's love at work through people. While we are singing it, let us be looking at the picture at the front of the room. Perhaps it will help us think about the words we sing."

HYMN: "The Greatest"²²

STORY:²⁵

He was a Jewish boy who lived in a little town nestled among the hills. His name was Jesus. His father was a carpenter and the carpenter shop was probably a part of the house they lived in.

It wasn't a very large house, but it was large enough for the father and mother and Jesus and his younger brothers and sisters to live in. It was large enough to have a good time in. It was large enough for the children in it to learn how to live happily with others.

The carpenter shop wasn't very large, either, but it was large enough for good work to be done in it; large enough for a boy to learn in it the difference between honest, careful work and cheating, careless work. And as Jesus worked and talked with his carpenter father, it was certainly large enough for him to learn what a loving father was like and how a loving father wanted his children to live. From his mother Jesus learned, too, and from his school.

In the little town was a synagogue, or Jewish church. On weekdays the boys of the town went to the synagogue to school. The minister taught them. He taught them how God wanted them to live. The rules were on scrolls. The scrolls were called the Books of the Law, and the laws were all to help people to live a good life.

On the sabbath day, which was like our Sunday, people went to the synagogue to hear the law read. In the chief seats sat the most important men—at least, they were supposed to be important. They spent all their time in studying the law and trying to make others keep it. They prayed very loud, so that everyone would hear them and think them good. They gave money to the church, holding up their pieces of gold before they put them into the big brass jars at the door, so that everyone would see and think them generous. They would push aside a poor "unimportant" woman who might be putting in a tiny coin, but all she had. They kept all the laws very strictly, washing their hands carefully before eating, and holding them up so that the water would run down to the wrist. There was a law about that.

²¹ Bible Story Book, Danielson, Pilgrim Press.

²² Same as note 15 (1937).

²³ Same, 1938.

²⁴ My Bookhouse, Vol. 11, The Bookhouse for Children.

²⁵ From *Children's Worship in the Church School*, by Jeanette E. Perkins, Harper & Brothers, publishers. Used by permission of the author.

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¹⁰ Song and Play for Children, Danielson and Conant, Pilgrim Press, 1925.

¹¹ Same as note 2, April, 1935.

¹² Child Life in Bible Times, Taylor, Bethany Press, 1939.

¹³ Junior Worship Materials, Burgess.

¹⁴ When the Little Child Wants to Sing, Presbyterian Board of Christian Education, 1935.

¹⁵ From Thoughts of God for Boys and Girls, 1939, Connecticut Council of Churches. Used by permission.

¹⁶ Hale, Cushman, and Flint, 116 Newbury St., Boston, Mass.

¹⁷ Available in most primary closely graded picture sets.

¹⁸ Abingdon Press, New York.

¹⁹ Art Extension Press, Westport, Conn.

²⁰ Christian Board of Publication, St. Louis, Mo.

And Jesus could see that all the time these people were trying so hard to keep the laws and live a good life, there were others who *couldn't* live a good life because they were being cheated out of all they had, or were sick, and no one would speak to them because there was an idea that evil spirits brought the sickness, so God did not like them. People had done wrong and were sorry, and needed sympathy and help instead of the cruel punishment that the men in the chief seats would give them. The men were too busy finding out from the law books and telling other people what they thought God wanted. They were too busy to have time to help those who were miserable. It seemed as if all they had time for was to punish.

The older Jesus grew and the more he saw and the more he thought about God, the more sure he was that these men hadn't found the best way to live a good life. He didn't believe that just keeping rules made a good life. He didn't believe that God was just a hard law-giver, waiting to punish people who made mistakes.

"God is like a father," he told his friends. "He cares for people more than about laws." This was a new idea. The poor people whom nobody considered wanted to believe it; the sick people followed him around.

"God is in the poorest, sickest, least important of us as well as in the richest," he said to their surprise, "and he likes gifts, given in love, better than the rich man's gifts, given to show how generous the giver is. It's the way you feel about your giving and how much you have left that make gifts big or small."

His friends could hardly believe he was daring to say this. Even his family thought he had lost his mind. The rich important officials were furious.

"You wash your hands," Jesus said, "as if you thought outside cleanliness made you good. It's *what you think inside* that makes you wicked or good."

These were strange things to say. The men in the chief seats in the synagogue tried to stop him, but Jesus went right on. He tried to help people on the sabbath day as on other days. But the men said, "That is wrong! Our law says we

may do no work on this day."

Jesus said, "God does not want people to suffer any more on the sabbath day than any other day. It is right to help on any day."

It was the way you felt about people that God cared about, Jesus said. God loved people. If you let people suffer, then you were acting wrongly. If you were friendly to them and tried to make each one better off than he was, then you were doing what God wanted.

And no matter how the important men in the synagogue tried to stop him, Jesus went right on, and wherever he went and as long as he lived, the common people of that time, who had never had anybody to stand up for them before, loved him and listened to him. For he had shown them what God was like.

²⁶ You remember how many reasons people had for loving Jesus. They felt very close to him. They felt his love for them all the time. You know how you can feel your mother's or your father's love, or your grandmother's, or a dear friend's—even when that person isn't there. You know it always goes on. Jesus' love for his friends was so strong that it went right on after he died. His friends felt it even more after he died! They felt it so strongly that they knew he had not left them.

It was Easter morning. Jesus had died and been put in a little room hollowed out of rocks. One after another of his friends went to the place, but they did not find him in the little room where he had been laid. Two of his friends turned away. They wondered. They were sad. Where had Jesus been taken? And then it was as if the whole garden was different. They knew that their friend was with them. They felt him so close that they could almost talk to him. It was his loving spirit which was theirs forever and could never die.

And so it was with his other friends. Things kept happening to show that his loving spirit was so much alive and so strong that it was making them more loving. It was making them do

²⁶ From an article in *The Pilgrim Elementary Teacher* by Jeanette E. Perkins. Used by permission of the Pilgrim Press.

hard things that they never before thought they could do. So they couldn't be sad. They could only be glad that what they loved about Jesus lived on in them.

They began to talk about their friend and teacher, and teach and help as he had. People seeing them said, "His spirit still lives. It is in them!" And people who had never seen Jesus began to catch some of that spirit and show it themselves. More and more people caught it. It is still alive. People who love him and work to make the world kinder and fairer have caught his spirit. It is a part of God's spirit, and that is why it can never die. It is even in us.

PRAYER: "O God, we rejoice in the message of Easter time, that goodness lives forever. We know that Jesus' loving spirit will always live on for us to follow. Help us to find ways in which we may express the love of Jesus to others wherever we may be. Amen."

HYMN: "Lord, I Want to Be a Christian"²⁶

LEADER: And now, while we sit quietly with hands folded in our laps, we are going to hear some beautiful music (*Meditation*, by Massenet). While we are listening, let us be thinking of the story of Jesus and how he showed God's love. Let us remember that his loving spirit lives forever. Let us remember that love and goodness always live on."

A MOMENT OF SILENCE.

RECESSIONAL: "Capriccio," Haydn.¹

NOTE: The story, "Jesus and the Rich Young Ruler" in the program for February 18 (January issue) was written by Mrs. Aimee Barber, to whom grateful acknowledgment is given for its use.

JUNIOR DEPARTMENT

By Ethelyn Burns*

THEME FOR MARCH: *Boys and Girls Discovering Jesus*

For the Leader

The climax of Jesus' life and work comes in that last week in Jerusalem. Crowded into one week are events that are at the heart of our religion. Interpretations and ideas concerning these events are often confused. It is especially important for the teacher of junior boys and girls to think through the problems of Jesus' supreme sacrifice and of his resurrection. Muriel Streibert's book, *Youth and the Bible* (Macmillan Co.), is very enlightening in its interpretations.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. A number of the lessons for this quarter are on the life of Christ and parallel more or less closely these lesson themes. The worship programs for this month conclude the series on "Boys and Girls Discovering Jesus."

MARCH 3—Talking to God

MARCH 10—A Day of Gladness

MARCH 17—House of Prayer or Den of Robbers

MARCH 24—A Friend Goes Away—Easter Sunday

* Teacher, Newington, Connecticut.

MARCH 31—Because Jesus Lived

SCRIPTURE STORIES:

1. Jesus teaches about prayer—Matt. 6:5-13
2. Going to Jerusalem—Matt. 21:8-11, Mark 11:1-10
3. House of Prayer—Matt. 21:10-17, Mark 11:15-19
4. Easter Story—Matt. 28:1-8
5. Jesus Entrusts His Work to his Friends—Matt. 28:19-20.

HYMNS: Only two or three new hymns are listed along with the ones suggested before because a more worshipful atmosphere is obtained if the boys and girls sing the ones they know and enjoy.

1. Offering hymns
 - a. Thy Work, O God, Needs Many Hands
 - b. We Give Thee But Thine Own
2. Take My Life and Let It Be
3. How Strong and Sweet My Father's Care
4. Teach Us, Dear Lord, To Pray
5. Dear Lord and Father of Mankind
6. Joyful, Joyful, We Adore Thee
7. Sweet and Clear the Birds Are Singing
8. O Joyous Easter Morning
9. For the Beauty of the Earth
10. God Who Touchest Earth With Beauty
11. O Brother Man, Fold to Thy Heart Thy Brother
12. These Things Shall Be

March 3

THEME: *Talking to God*

PRAYER: Our Father, we are glad to come here to worship you.

The beauty of the flowers, the pictures, the music help us to worship you. We thank you for Jesus who

taught us that you are a kind, loving Father. We are glad that we can talk to you when we are happy or sad. Help us to love people when it is hard to love them. Help us to do things for others that are not easy. If we have hurt anyone, forgive us, dear Father. May we do good and not evil and so help to build your kingdom of love and good will on earth. Help us to remember often to be quiet and think of what you would wish us to do. Amen.

STORY:

Bob's Day

If you had asked Bob if he talked to God, perhaps he would have answered, "Sometimes." But if you really knew Bob you would have guessed that he thought about God more than he realized.

He liked to climb a little mountain near his home. After scampering over the rocks like a sure-footed deer and slashing away the underbrush he came to his favorite spot—a little clearing from which he could look out and see the whole world, he thought. The bright, new beauty of the earth filled him with joy. Everything seemed different somehow, the grass greener, the trees blooming, the green leaves bursting from their buds. Bob was so happy that he exclaimed, "I thank you God, for making this beautiful world!" Looking at the hills far away, he remembered, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." God was a wonderful creator. Looking up to the sky he saw birds flying north. How could they know their way without roads or maps? Surely God was their guide. Coming down the mountain he found a little hepatica blooming, one of the first flowers of the springtime. He wondered that an old apparently dead

plant could suddenly burst forth in flower. It was starting a new life. Bob thought, "Every year it is so. Nothing seems ever really to die."

Near his house he saw the boy next door riding his, Bob's bicycle. At first he was very angry and wanted to strike the boy. But something seemed to tell him that anger and fighting would do no good. He waited a second and called, "Are you having fun, Johnny?" John stopped and grinned when he saw Bob wasn't angry. "I was just trying out your bike for a minute," he said. Bob was happy that he and his neighbor had not quarreled.

That evening his mother looked very tired. There was so much work she had to do. Bob wished that God would make her look happy and rested. Just as soon as he thought it, he knew God could not do this without his help.

When Bob said his prayers before going to bed God seemed very near to him. Do you wonder why?

LEADER: Perhaps this is the way boys and girls learn to pray, to know God. To Jesus, talking to God and listening to his voice was as natural as carrying on a conversation with a dear friend. He called God, Father, for that name shows how God feels toward us. God was very near to Jesus. He did nothing without God's help. God gave him strength and courage and showed him what needed to be done in this world and how to do it. One day some men asked Jesus to teach them how to pray. And he taught them the prayer we know as the Lord's prayer. (If the group is ready for it the teacher may give a simple explanation of the Lord's prayer.)

COMPOSITE PRAYER: At the close of the service lead children into writing a prayer together. This may take the form of a litany.

Two books by Jeanette Perkins will be of help to the leader in this connection: *As Children Worship* (Pilgrim Press), and *Children's Worship in the Church School* (Harper and Brothers).

March 10

THEME: *A Day of Gladness*

PRAYER: Our Father, we thank you for this quiet place where we may worship. We thank you for the beauty of this room and of our church. Here may we think of you and of Jesus who showed us that you are a loving Father. Help us to live like your children, being kind and friendly to each other. Amen.

STORY:

A DAY OF GLADNESS

One day in the springtime Jesus and his friends went to Jerusalem. The feast of the Passover was near at hand and great numbers of people would be gathered in the city. For about three years Jesus had been going up and down the countryside and into the cities showing people a better way of living and revealing to them such loving-kindness that they said he was like God himself.

The Galileans with whom Jesus lived and worked were a kindly, lovable people who were willing to listen to new ideas. They were not as strict in their worship or as bound by custom as were the people of Jerusalem. According to the people of Jerusalem it was better for a man to go hungry or be hurt or lose his property than to break one of their customs. This idea made the people do many foolish and harmful things. Jesus knew that he could show them a better way of living, if he had the opportunity to teach them. He felt very serious about the task ahead of him.

But his friends and followers were very gay and joyous. Here were his friends who had been hated and despised by all until Jesus showed them how to be happy and useful. Here were the children whom he always had time to notice. Here were the people who had been sick but were now strong through his help; and men and women who

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were stirred by his wonderful spirit and teachings. Hundreds of them formed a gay procession going with him into Jerusalem. They waved branches and sang praises to God for the happiness Jesus had brought them. It was a day of gladness for the people. But there was a sadness in Jesus' heart, for even then his closest friends and followers wanted him to lead them in conquering the Romans, and to crown him king.

March 17

THEME: *House of Prayer or Den of Robbers*

LEADER:

The priests and government officials hated Jesus because if people followed his teachings, they would lose their power. However they were not greatly worried until Jesus struck at the root of their wealth and power. Heavy Temple dues from the poor people went to make the high priests live like kings. They also lived richly from the animal sacrifices that everyone was required to make.

This custom had lasted from ancient times. For the convenience of travelers coming from afar to Jerusalem to worship, tradesmen had brought herds of cattle and flocks of doves into the Temple courts to sell. The bellowing of oxen and the barking of money-changers within the gates of the house of worship struck Jesus as an outrage against God. He drove out all the men buying and selling and their animals with them. He turned over the tables of the money-changers. He called, "This is a house of prayer and you have made it a den of robbers." For the money-changers not only carried on their business in the Temple courts but also cheated the people.

Many people thought Jesus was right. It was outrageous for the Temple courts to be used as a barn and as a marketplace. The tradesmen were keeping people from worship with their loud noises and cheating. Jesus knew that God's house should be a quiet, clean, sweet-smelling, beautiful place.

The tradesmen ran complaining to the scribes and high priests. All of them were now afraid of

Jesus. They felt that he was dangerous to their evil way of living and so they plotted a way to have him put to death. Jesus felt pity and sorrow for them that they could not change and love God and do good to everyone.

MEDITATION:

Leader: Is our church a house of worship, a place where we can think about God? How can we make our church a quiet place? How can we show reverence for God? How can we make our church more beautiful?

Response: Lord help us to be reverent in thy holy place.

March 24

THEME: *A Friend Goes Away—Easter Sunday*

MEDITATION: (This may be used either at the beginning or at the close of the service.)

Leader:

If we had heard Jesus long, long ago
Talking to crowds by the sea,
Teaching friends on the mountainside,
Telling them such truths as man had never heard before,
"Blessed are the pure in heart for they shall see God,
Blessed are the peacemakers for they shall be called the children of God. . . ."
If we had seen Jesus willing to give his life for his ideas and ideals,
We would have said,
"Jesus is the spirit of truth,
Such thoughts as he has given us will live in our minds forever."

Response: We praise thee, Lord, that Jesus' spirit of truth has lived and will live forever.

Leader:

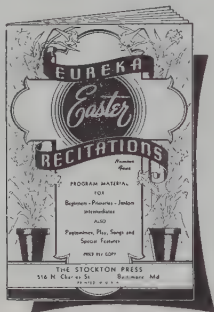
If we had heard Jesus long, long ago
Telling stories of the Good Samaritan, of the Good Shepherd,

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If we had seen Jesus helping the poor, the sick in mind and body, the unhappy ones, Showing a way of love when men called for war,
Saying, "Love your enemies, do good to them that spitefully use you.
Do unto others as you would have them do unto you."
Forgiving the wrongs of others,
Suffering for others,
We would have said,
"Jesus is the spirit of love,
Such love as he has shown us will live in our hearts forever."

Response: We praise thee, Lord, that Jesus' spirit of love has lived and will live forever.

STORY:

A FRIEND GOES AWAY

A little boy two thousand years ago, sat in his father's pottery shop, a sad, forlorn look on his face. His eyes were red and swollen from much weeping. He thought he would never be happy again. For his father was very ill. More than that, he had lost his dearest friend, the friend who had dined at his house, who had helped his mother recover from a strange illness.

Daniel had long ago decided that he was going to work hard and study hard to help Jesus. He would go with him wherever he traveled, telling people that God is our Father, that through him all are brothers even though some are rich and others poor, some are powerful and others weak, some are Samaritans and others Jews. But now Jesus was gone and with him, thought Daniel, all hope of carrying on his wonderful work.

The sudden noise of running feet aroused him. A woman whose face was brighter than the morning sun rushed by him.

"What is it? What is it?" cried Daniel.

The woman stopped. "Jesus is risen. He is not in the tomb. When I went there a few minutes ago the Spirit of God seemed to say to me, 'You are looking for Jesus. He is not here. He is risen.' I must tell all his friends."

Daniel was happy. But he was puzzled. As he thought and thought he began to realize that Jesus' spirit of loving kindness and goodness would live forever, that the things he said to make people happy and useful would continue to help everyone who heard his words.

Daniel stood up, straight and tall, a light in his eyes. Now he would do the things he thought Jesus would like—help his mother make and sell pottery for his sick father, tell stories to his little brothers and sisters and in every way he could think of to be like his friend Jesus.

March 31

THEME: *Because Jesus Lived*

(This program may be worked out as a dramatic service)

LEADER: After Jesus was gone his friends came to understand that his spirit of love and goodness and truth was living on in them, that Jesus' work could only be carried on through their efforts. So strong and powerful did this realization make them that they carried his teachings into all parts of the world. They started the Christian church and Christian communities. People said of them, "Behold how these Christians love one another."

So wonderful was Jesus' life and so faithful were his friends that men all through the ages have tried to be like him in their spirit and work. Today, everywhere men and women are working for a better world. Some of them will speak to you through a little play.

Child Labor Worker:

Because Jesus loved and valued little children, Because he wanted them to grow strong and tall and wise and to love God and each other, I work now that every boy and girl may have a chance to be happy and useful.

When I see little children who should be at play working in factories;

When I watch boys and girls crammed and cramped in trucks going from one end of the country to the other to work long hours in fields;

When I hear them rising at daybreak and returning with sad, tired, old-looking little faces,

I resolve to do everything I can for them:

To show every man, woman and child in the nation what is happening to some of our children,

To urge factories and governments to change their ways and their laws

So that every child may have the chance to grow in the way that God would have him.

Doctor:

Because Jesus loved and valued all people—men, women and children, Because he relieved their sufferings, I work now that everyone may be healthy and happy.

When I see children crippled by infantile paralysis, their little arms or legs wasted away,

I resolve to help find a way to put an end to this dreadful disease.

When I see people too poor to make use of the wonderful discoveries men of science and medicine have made,

I determine to do all I can to work out a plan whereby all may share in the benefits we have to offer.

God needs me to help his people be sound in body and spirit.

Teacher:

Because Jesus was teacher, Because he dealt with ideas and truths that rule

the lives of boys and girls and men and women, I am a teacher.

Not just of reading and writing and arithmetic or of geography, history and English, But of ideas and attitudes.

Boys and girls feel free to talk, to work, to play together in our school-room.

We share problems and responsibilities.

We love and admire people of different colors. We have discovered for ourselves that Jesus' command,

"Do unto others as you would have them do unto you," is the best rule to live by.

We learn to give and take.

Through teaching I feel that God uses me to help boys and girls to grow fine and strong and friendly.

Missionary:

Because Jesus ministered not only to the Jews, But to the Samaritans, the Greeks, the Romans, Because he said, "Go ye into all the world and preach the gospel,"

I feel that I must go wherever the need is greatest.

When I knew the needs of India, of her poverty-stricken millions, for schools, for hospitals, for churches, I said,

"I must go there to help them, to show them Jesus' way of living and doing things."

When I saw the distress of our own city slums, Children playing and fighting and getting into trouble on streets,

Whole families crowded into small, dark, unsanitary, unsafe rooms, I said,

"My work is there. I must find places for children to play. I must work for better housing conditions."

When I saw the pitiful condition of the sharecroppers in the cotton-fields of our country, Whole families laboring only to be cheated, To be forced into debt,

Not to have enough food to eat or clothes to wear or houses to shelter them,

To be broken in spirit, To forget they are God's children,

I said, "My work is there. I must find a way with God's help to lead these people into the life God wants his children to live."

Peace-Worker:

Because Jesus taught a way of love and not force,

Saying, "Blessed are the peace-makers, love your enemies, do unto others as you would have them do unto you,"

Because every empire built by force and conquests has fallen, and only Jesus' way of love has lasted through the centuries,

I work for peace and good-will.

Because wars destroy not only life and property But freedom and the goodness men have in their hearts,

I work for peace.

When people say they hate others, I show a better way, When they look to guns and battleships for protection,

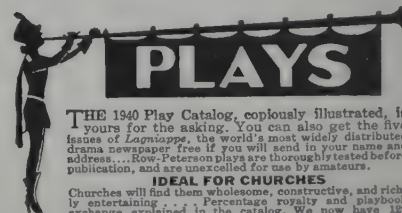
I point the way to friendship and understanding.

I look for a time when the nations of the world will settle their quarrels peacefully.

When they will help each other,

When the nations which have much will share with those which have little.

Only in this way can men truly love God and serve him.



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INTERMEDIATE DEPARTMENT

By Elizabeth Brown*

To the Leader

NOTE: Please correct an error in the program for February 25, in the January issue. In the Second Story, beginning, "A strange plague was raging in China," the last paragraph should be omitted. Walter Reed was not a medical missionary, but a surgeon and bacteriologist in the U. S. Army, especially notable for his work in eliminating yellow fever from the Panama Canal zone. The name of the missionary to which the story should rightly refer had not been ascertained by the time this issue went to press.—EDITORS.

This month brings to a close the series of worship services for this quarter, *Exploring Life with Jesus*, related to several of the widely used lesson courses for intermediates for this same period. It is fitting that the climax of the series should come at the Easter season, a time when many boys and girls of this age are normally making commitments to Christ and his way of life.

March 3

THEME: *Thy Will Be Done*

(The picture "Christ in Gethsemane," by Hofmann, may be used as a worship center if desired.)

PRELUDE: Music to hymn, "Into the Woods My Master Went."

LEADER:

"*Thy will be done.*" How often we say these words when we pray the Lord's Prayer! Do we sometimes say them thoughtlessly without realizing just what we are asking of God? "*Thy will be done.*" Do we sometimes pray it with our fingers crossed, half fearful of what the outcome would be if God's will were really done in our lives?

"*Thy will be done.*" It all depends upon the kind of God to whom we are praying, doesn't it? If God were an enemy, if he were stern and exacting, then we would have reason to be fearful of having his wishes for us carried out.

But how different he is! "God is Love." In this short sentence, we have the best possible description of what God is like. Jesus spoke of him as Father. When we remember what an intimate, joyous relationship Jesus must have had with his own father in the carpenter shop and in the home, we can understand something of the deep love and companionship which he felt for his Heavenly Father. Again and again Jesus pictured him as a Father who is tender, yet strong; a Father who knows, who understands, who cares. When we think of such a Father of love we can pray joyously, "Thy will be done."

Through the centuries, even before the time of Jesus, people found that they were happiest when they trusted in God and lived, as best they knew, according to his will for them. We find this message many times in the Psalms. Let us listen for it as we read responsively:

RESPONSIVE READING: Psalms 62:5-8; 37:5-7; 125:1, 2, 4. (Write out these verses in responsive order, for use by department or verse choir. They are omitted here for lack of space.)

LEADER:

Next we turn to the picture of Jesus in the Garden of Gethsemane. You will remember the story of the last supper which Jesus ate with his disciples in an upper room in Jerusalem. As Jesus talked and prayed with them, his heart

was heavy. He knew that many people had turned against him and that his life was in danger.

Jesus was young! He loved life! He loved his work! He wanted to live! He could have saved himself. But to have used his popularity for a selfish purpose, to have used force to save his own life, would have been to forsake the very cause for which he had lived. He was puzzled. His friends were near, yet they did not sense the impending danger. They did not understand. So in the midst of his closest friends Jesus was desperately lonely.

Yet he was not alone, for his Heavenly Father cared, loved, and suffered with him. Through prayer Jesus could be certain he was taking the right course. He could somehow gain strength and courage to face this awful danger. So after the supper was over he made his way with his disciples to a quiet place outside the city. They crossed a little brook and entered the Garden of Gethsemane. Leaving his disciples Jesus went alone to a favorite spot. Shall we listen to the story?

SCRIPTURE READING: Luke 22:39-45. (By an intermediate)

LEADER:

This was not the first time Jesus had prayed "Thy will be done." Day by day, from boyhood, he had sought the guidance and companionship of his Heavenly Father. He had prayed long hours whenever he had faced important decisions. Sometimes he had even prayed all night.

But this was the hardest decision he had ever faced. He had spent his whole life building up his kingdom of love and his disciples were only partly trained. To die now seemed to mean failure in his life work. But as he prayed, he became certain that death was the only way out. If this were God's will it would be the best way in the long run. He was certain of that, for God had never failed him. Then came to him anew the sense of God's nearness, of his deep love, and with it, peace. God's will had become Jesus' will.

So, Jesus rises calm, poised, a new light in his eye, a new certainty in his step. As he leaves his place of prayer and joins his disciples, the soldiers with lighted torches come upon him. He faces them fearlessly. Judas steps forward, betrays him with a kiss and he is taken captive.

On through the greatest drama of history he goes. He is tried, unjustly condemned, beaten, spat upon and forced to carry his cross to Calvary's hill. But through it all he seems to tower head and shoulders above the crowd—not that he is really taller in physical stature—not that. But there is about him such a radiance, such a spiritual calm, that although taken captive, he is free.

To some he was defeated, his life was ended, he died on the cross. But it was not ended. Out of defeat would come victory. Out of death would come life. Some day, the Kingdom of God would become real in the world!

HYMN: "O Master Workman of the Race" (To be sung softly while members are seated)

LEADER:

In a few moments we shall want to close our service with the Lord's prayer. As we do so, may we truly pray "Thy will be done." As you pray this prayer, here are three helpful things for you to remember:

First: God loves you. He is concerned more than anyone in all the world that you become your best possible self. He has a purpose for your life but he will not force his way upon you. It is yours to choose. If you seek his guidance and companionship from day to day it will be your privilege to discover your best possible self.

Second: God does not promise that those who seek to do his will will escape all trouble and problems. He does promise true happiness, the joy of his companionship, the courage to face difficulties, strength for hard tasks.

Third: He desires the best for all of his children. He has no favorites. He loves all people regardless of color, nationality or circumstance.

Therefore, if God's will is done in the lives of all people, we would not want to ask that good come to us at the expense of others. Ours is the high privilege of sharing his purpose for the world with him and helping to make him real in the lives of people everywhere.

PRAYER: "The Lord's Prayer," in unison.

March 10

THEME: *Courage for Our Day*

CALL TO WORSHIP:

"O young and fearless prophet of ancient Galilee:
Thy life is still a summons to serve humanity,
To make our thoughts and actions less prone to
please the crowd,
To stand with humble courage for Truth with
hearts uncowed."¹

HYMN: "O Young and Fearless Prophet."

SCRIPTURE READING: Psalm 27:1, 3-5, 14.
(Read responsively by two intermediates, saying the last verse in unison.)

LEADER:

When you speak of "courage" many people are apt to think of acts of bravery in time of war. There are persons, however, who have found that it takes more courage to remain calm and be peaceful, when facing an enemy, than to fight. This morning we shall listen to two stories which tell of this kind of courage. As these stories are told, listen to the points at which they are alike.

FIRST STORY: (The setting is the Garden of Gethsemane, immediately following the prayer of Jesus about which we talked last Sunday. If the story is to be told, read Mark 14:43-50 and John 18:3-13 as background material. If it is to be read, use John 18:3-13 in Moffatt's or another modern translation.)

LEADER:

The other story is about Miss Muriel Lester, the founder of Kingsley Hall in London, England. Miss Lester, since this incident, has visited many countries, lecturing in the interest of world peace. She has written several books which reveal her understanding of God and her love and deep concern for the welfare of all people. This winter she has been lecturing in the United States and wherever she goes people are attracted by her radiant Christian personality. Miss Lester does not believe that it is Christian to engage in war. Like many other persons today, she feels that it is just as sinful to kill people in time of war as in time of peace, and that war never really settles anything. Through her life she shows that a Christian may have a powerful influence for the cause of peace, not simply by refraining from engaging in war, but by taking a courageous stand for peace, even in the face of danger.

SECOND STORY: (By an intermediate)

It was late one evening during the World War when some friends of Miss Muriel Lester's, greatly excited, appeared at Kingsley Hall. Word had got out, they said, that Miss Lester was praying for all people, even the Germans! It was even rumored that at Kingsley Hall they were not praying for England to win the war! Miss Lester and her co-workers were branded as traitors and spies! A mob was already organizing down the street and they were planning to raid Kingsley Hall. Many of them were drinking and the leaders were said to be carrying vitriol. (Vitriol is a strong acid and if thrown on a person causes great suffering or even death.) Of course Miss Lester would call the police!

But Miss Lester did not call the police. She was her usual calm self. Instead she asked everyone to leave the hall except a few persons who she knew would not attempt to fight should the anticipated mob appear.

* Director of Intermediate Work for the Board of Education of the Methodist Church, Nashville, Tennessee.

¹ S. Ralph Harlowe. The Methodist Hymnal. Copyright Whitmore & Smith, Nashville, Tennessee. Used by permission.

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As the crowd approached no attempt was made to keep them out. Instead, Miss Lester met them as they entered. She stood, very calmly, without speaking, while the leader shouted angrily at her. When she started to speak there was a breathless quiet. What do you suppose she said? She suggested that they all unite in prayer.

As she led the prayer a strange silence settled over the restless mob and heads were reverently bowed. When the prayer was ended, she, in her usual gracious manner, escorted her visitors to the door. As the leader went out it is said that he even offered to make a pledge to stop drinking!

LEADER: Directed meditation.

May we pause a few moments to give thanks to God for the message of courage that comes to us in these stories? (Pause) We are thankful for the example of courage which Jesus gave us. (Pause) We are grateful for the lives of others who have caught the spirit of his life and teachings, who believe in the courage of peace rather than the cowardice of war. (Pause) In the midst of a war-torn world we still believe that Jesus' way of peace will some day win out. (Pause) We are glad that, as followers of Jesus, each of us may have a part in bringing peace to suffering men and women and little children of the world. (Pause) Peace can come between nations only as we learn to live in love and peace with people about us every day—at church, at home, at school, at play. (Pause) Father, teach us the courage of the way of Peace. Amen.

HYMN: "God of Grace and God of Glory"

BENEDICTION, in unison:

May the God of peace dwell in our hearts and, through us, hasten the day when there shall be peace throughout the earth. Amen.

March 17

THEME: "As We Forgive"

PRELUDE: *Finlandia*

CALL TO WORSHIP: First and third stan-

zas of hymn, "There's a Wideness in God's Mercy," by Frederick W. Faber.
HYMN: "Love Divine, All Loves Excelling."

LEADER:

Sunday before last we talked about the meaning of a part of the Lord's Prayer, "Thy will be done." The theme of our service this morning, "As we forgive," reminds us of another very familiar sentence in that prayer—"Forgive us our trespasses as we forgive those who trespass against us."

One of the most difficult things about learning to live as a Christian is the art of forgiveness. Like anything else that is difficult, it takes practice. Sometimes we fail and become ashamed of ourselves, but if we keep trying, we shall master the art.

In the four Gospels we have many stories of how Jesus taught forgiveness and of how he forgave others. Listen for a message of forgiveness in the short Scripture selections which will now be read.

SCRIPTURE READING: (By three intermediates)

1. Luke 7:40-43
2. Matthew 18:21-24
3. (During the crucifixion of Jesus)
Luke 23:32-38

STORY:

AS WE FORGIVE OTHERS²

"Peer and his wife, Merle, lived in a humble cottage with their small daughter, Asta. Peer was struggling to make a meagre living with a blacksmith shop. Two older children had been sent to live with a friend who offered to care for them. All their affection was centered on Asta, a simple, wholesome little girl who kept alive for them the zest of life.

² Johan Bojer: *The Great Hunger*. Used by permission of D. Appleton-Century Co., publishers. Adaptation of story from *The Great Hunger* by Walter N. Vernon, Jr. Used by permission of the Methodist Publishing House.

"Their next-door neighbors were also poor folk—a brazier [worker in brass] and his wife. They were not very friendly neighbors, however, for they feared that Peer's coming would make it harder for them to make a living, already hard enough. One Sunday Peer was standing looking at some of the brazier's apple trees. Suddenly Peer heard a cry: 'Hi Tiger! Catch him!' and the brazier's great wolf-dog came bounding down, ready to fly at his throat. Peer managed to get the dog by the collar before he was hurt, dragged him over to his owner, and threatened to call the sheriff if such an incident happened again. 'You hold your jaw, you cursed pauper, coming here taking the bread out of honest working people's mouths,' the brazier hissed.

"A couple of days later Peer heard his wife shriek. He rushed out and found his wife down by the brazier's fence, and all at once Peer saw what it was—there was the little girl, Asta, lying on the ground under the body of the great dog. . . . The doctor could not really help much when he arrived, except to give what comfort he could to the grief-stricken parents. That night a father and mother sat up together, staring distractedly in front of them. They were bewildered by the sudden loss which had come.

"But finally there emerged in Peer a great and fine spirit of compassion for all men. He came to see that man must not allow blind fate to strip and plunder the human spirit of its grandeur. He resolved to help that one little indomitable speak of love and compassion yet alive in him to glow and burn.

"The previous spring there had been a terrible drought. The brazier had planted his barley, but it had not come up, and he was faced with having to sow it again. But he had no more seed. He went from farm to farm begging for some, but people hated the sight of him after what had happened to the little girl. No one would lend him any, and he had no money to buy.

"Peer could not sleep much the next night, and when the clock struck two he got up. 'Where are you going?' asked his wife. 'I want to see if we haven't a half bushel of barley left,' he replied. 'Barley—what do you want with barley in the middle of the night?' 'I want to sow the brazier's field with it,' Peer answered, 'and it's best to do it now so no one will know it was I.' And so he went out with his basket of barley to sow the field of his enemy. . . .

"One may give away a kingdom, and it costs him nothing, and another may give away a few handfuls of grain and it means to him not only all that he has, but a world of struggle and conquest before he can bring his soul to make that gift.

"Ah, if you had known that moment!" wrote Peer to a friend. 'It was as if the air about me grew alive with voices. It was as if all the unfortunates I had seen and known were bearing me company.'

" . . . And when the grain was sown, and I went back, the sun was glancing over the shoulder of the hill. There by the fence stood Merle, looking at me. . . . Her face was in a shadow, but she smiled at me—as if she, too, the stricken mother, had risen up from the ocean of her suffering that here, in the daybreak, she might take her share in the creating of a spirit of love and forgiveness."

HYMN: (To be sung as a prayer) "Dear Lord and Father of Mankind." Stanzas 1 and 2.

THE LORD'S PRAYER, in unison

March 24 (Easter)

Let an adult in the department work with a committee of intermediates in carefully planning the worship center for this Easter service. The arrangement should be simple but artistic. A picture such as "Holy Women at the Tomb," Ender, "The Morning of the Resurrection," Burne-Jones, or an Easter lily or other floral arrangement may be used on the table, with lighted candles on either side. Or, the flowers may be placed on the table, and the picture placed on an easel at the left.

One of the following pictures may be used in connection with the story, "The Emmaus Way," "The Supper at Emmaus," Eichstaedt, or "The Walk to Emmaus," Girardet. The picture will be more effective if displayed at the appropriate time while the story is being told, rather than being before the group during the entire service.

A poster in the vestibule or rear of the de-

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partment room, bearing an Easter message, will add significance to the occasion. A copy of one of the pictures already referred to may be mounted on the poster which bears the title of the painting and the name of the artist. If there is an artist in your group, a conventional design or informal painting of an Easter lily or other spring flowers may be used with the following hand-printed Easter wish:

MY EASTER WISH

May the glad dawn,
Of Easter Morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night,
On thine heart write,
O Christ, I live for thee.
(Author unknown)

THEME: *Christ Lives*
PRELUDE: Music to hymn, "Christ Arose," Lowry.
CALL TO WORSHIP: "Come, ye faithful, raise the strain," first stanza. By John of Damascus. (Found in many church hymnals.)
HYMN: "Welcome Happy Morning."
SCRIPTURE READING: John 20:1-18 (By an intermediate)
HYMN: "Christ the Lord Is Risen Today" or "Christ Arose."

THE EMMAUS WAY

It is the afternoon of the first Easter day. Two pilgrims, in Syrian dress, are walking along the roadway from Jerusalem toward the ancient city of Emmaus.
Spring is in the air but the travelers, Cleopas and his friend, seem unaware of the smell, of new green grass and the occasional cheery twitter of a nearby bird. Their shoulders are drooped, their steps lag with hopelessness, and there is sadness in their voices as they talk together.
As they leave the Jaffa road and take the familiar narrow roadway through the valley a third person joins them. "Why are you so sad?" he asks. There is a note of surprise in the voice of Cleopas as he answers. Surely this must be some foreigner if he has not heard about the happenings in Jerusalem this week.
"Haven't you heard?—Haven't you heard what has happened in Jerusalem these past days?"
"What thing?" inquires the stranger.
In one breath the travelers reply, "Concerning Jesus of Nazareth." Then they tell him of this mighty prophet who has done such wonders in Jerusalem and throughout the land. "Why it was only on the last Sabbath that he rode triumphantly into Jerusalem. People proclaimed him king. Some spread their garments on the ground and others cut down branches from the trees and strewed them in the roadway. Men, women and little children waved palm branches and cried, 'Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!'"
He listens with interest as they continue to recall the story of the happenings in Jerusalem, of how Jesus was betrayed by one of his own disciples, tried and unjustly condemned. Friday morning, he was forced to carry his own cross to Calvary's Hill where, although he was innocent, he was crucified along with two thieves. Three days passed and this morning Mary and some of the disciples went to the sepulchre. Even his body was gone. It was reported that at the tomb they saw angels who told them he was alive. But when they left the city, no one had seen him.
"There is no use to tarry longer in Jerusalem," says the friend of Cleopas. "We thought he was to be king and that when he established his

kingdom we would have a part in it. But now he is gone, and with him all of our hopes and dreams."
By this time they have reached the top of the hill. As they emerge from the path which has led them over rocky slopes with terraces of olive and pomegranate trees they come upon a great plateau overlooking the Jordan valley.
The stranger in a calm but reassuring voice begins to talk. He surprises them with his knowledge as he explains the Scriptures concerning Christ, even from the time of Moses. Life for the travelers begins to take on new hope. They are intrigued by his sayings—so much so that they forget where they are. When they come to themselves they are approaching their own home in Emmaus. The stranger is about to go on, but they do not want him to leave.

"Stay with us," they say. "It is almost evening, the day is far spent." He accepts the invitation. Soon supper is ready. As he sits down with them to a simple meal, he breaks the bread, pauses to ask God's blessing upon it and then hands some of it to each of them. As he does so, the host and his friend start with surprise—there is something strangely familiar about those hands, about the reverence in every motion! Where have they seen him? *It is Jesus! It is Jesus himself!*
No sooner do they recognize him than he vanishes out of their sight. In mingled joy and fear they look at one another. It was Cleopas who first spoke. "Did not our hearts burn within us while he talked with us by the way and as he explained the Scriptures!"
It is several miles from Jerusalem to Emmaus.

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They have walked all the way that day, but they forget that they are tired! They even forget the food on the table! They must tell the glad news to their friends in Jerusalem! It is too good to keep!

* * *

It is evening of the first Easter day. Two pilgrims, in Syrian dress, are walking along the road from Emmaus to the city of Jerusalem.

Spring is in the air, and the hearts of the travelers, Cleopas and his friend, beat a glad response to the smell of new green grass and the occasional cheery twitter of the nearby bird. Their shoulders are erect, their steps are quickened with new life, fresh hope. Their voices ring clear with a note of exultant joy.—"It was here that he explained the Scriptures! It was here that he said this—and this—and this! And did not our hearts burn within us? It was here that he joined us—"

What a message they had to share with their friends in Jerusalem!

HYMN: "All Hail the Power of Jesus' Name."

PRAYER: (To be read in unison) First and third stanzas of hymn, "O Master, Let Me Walk with Thee."

March 31

THEME: "Pass On The Torch"

CALL TO WORSHIP: Matthew 5:14-16

HYMN: "Light of the World We Hail Thee" or "Awake, Awake to Love and Work"

LITANY: (See page 20)

HYMN: "Fairest Lord Jesus."

LEADER:

We are grateful this morning for those early disciples and all his followers who through the ages have taken seriously the words of Jesus, "Ye are the light of the world." Because they have passed on the torch, it is our privilege to know him today.

May we listen to a brief message from one of

his early followers who was stoned, beaten, shipwrecked, imprisoned, and finally put to death for the cause of Christ. All this he cheerfully endured. He recognized his debt to others and felt that the torch of Christianity should be passed on to persons of all races and nations. Paul, of Tarsus, speaks:

SCRIPTURE: Romans 1:13-17 (By an intermediate)

HYMN: "Faith of Our Fathers."

A CHALLENGE: (By leader or member of group) "Hold high the torch!"³

HYMN: "Are Ye Able?" (Let the stanzas be sung as a solo and the chorus as a response, by the group. Let the last chorus be sung softly as the closing prayer.)

³ Anonymous. Printed on page 4 of "Christ and the Fine Arts," by Maus. Harper Brothers, Publishers.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Dulcina Brown*

The suggested theme for the March worship services is *Easter, a Time of Triumph*. It would be well to use some of the great pieces of music suited to the theme and the season. Victor records of the oratorios may be found; and it would be an ideal time to train a choir of young people for special numbers, such as those suggested in these programs. They should not however, attempt to sing the heavy numbers with a wide musical range and requiring volume for effectiveness. The records would be preferable for these.

Participants who are to read Scripture passages, poems, or meditations should study them carefully before using them in a service, so that the beauty of the thought may not be lost in mispronounced words or uncertain phrasing. Much of the value of the short talks suggested in the last service for the month will come from the process of having the young people choose their speakers and the speakers prepare their own subjects. In fact, the process is important in all worship programs.

The beauty of the services can be enhanced by the use of flowers, lighting effects, the cross, or good copies of some of the pictures of Christ taken from events of his last week. This will be a service some of the members of the department can render effectively.

All hymns unless otherwise specified may be found in *The New Hymnal for American Youth* published by Appleton-Century Company. *Ten Traditional Carols for Easter* published by Oliver Ditson Company, Boston and New York, will be helpful.

March 3

THEME: *Triumph Through Christ*

CALL TO WORSHIP: Psalm 66:16, 20

HYMN: "We Bless Thee Lord"

POEM:

WHAT DOES EASTER MEAN TO YOU

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,

* Director of Religious Education, Portland and Oregon Councils of Churches.

Richly-clad, devoted throngs
Of worshippers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray,
If this is all of Easter Day.

But if this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear friend, of Easter when it means all this.

—MAY RICKER CONRAD¹

PRAYER: Our Father, as come here together in this Lenten season, fill our hearts with a sense of oneness with the Christ, whose life and death we commemorate. As he went about serving others those last weeks of his earthly ministry, even while he faced death for himself, so may we go about in his name ministering to those we meet day by day. May we be imbued with that same sense of the nearness of God himself.

During these weeks our thoughts go back to the struggles through which our Master had to pass. But most of all we would remember how he triumphed over everything that would have dragged him down. Help us, too, that despite all hindrances, we may live abundantly and triumphantly because we live in him.

HYMN: "In the Hour of Trial"

LEADER:

This month will take us from winter into spring; from death into life. Through all the history of the church, the Easter season has been the outstanding period of the whole year when all pay heed to the things of the spirit. Some religious groups have emphasized the sacrifice and the death of Christ; others have stressed the joyousness of the resurrection. To take either alone is inadequate. Perhaps it is in the contrast of tragedy with triumph that the uniqueness of Christ is manifest most of all. Stories have been

¹ From *Quotable Poems*, Willett, Clark & Co., Chicago. Used by permission.

written, pictures have been painted, and great hymns have been composed to revive in the minds of men the passion of our Lord and his triumph over all the forces that would have held him down.

In medieval times plays were presented, such as the famous Passion Play at Oberammergau in the Bavarian Alps. In this great drama of the last week of the earthly life of Christ, the Christus enters Jerusalem to the acclaim of the multitudes. Men, women, children, put down their cloaks for the King to pass over. They strew flowers in his pathway. They lift on high great palm branches as they shout to the King. But Alois Lang, who has played Christus the last two times the play has been given, seems not to notice the shouts and praises of the throngs. Even in the midst of the people, he seems to be getting his source of power not from them but from someone higher. Even an on-looker senses that. And it is in that inner spirit of power that the Christus finds his poise that enables him to meet the coming crisis.

Crowds are all about us today. But inner calm can come to each of us not by listening to the throngs about us, but by listening to the Divine within. Just as Alois Lang learned to play the part of the Christ, so each of us can learn to live that part.

SCRIPTURE: (by four readers)

First Reader: John 5:30 and 32

Second Reader: Philippians 4:13

Third Reader: Galatians 2:20

Fourth Reader: 2nd Corinthians 2:14

POEM: "Betrayal." (See page 20)

SILENT MEDITATION


ORCHESTRA: "The Soul Triumphant," by T. T. Noble

RESPONSIVE READING:

Leader: Sometimes the desire for personal glory obstructs our loyalty to God. Jesus desired only the glory of God the Father. Let us seek to find that same sense of belonging to God.

Group: "I and my Father are one." (John 10:30)

Leader: Sometimes the desire for riches becomes paramount in the strivings of men. Such a desire is so much less than Christian that true followers of the Christ must set for themselves a more enduring standard of



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values based on love of God and fellow-men.

Group: "I and my Father are one."

Leader: Sometimes a craving for amusement and fun, perhaps excitement and adventure, takes precedence over everything else in the life of a youth. He will dare to do almost anything for a thrill. But Jesus found his greatest thrill in doing for others as God has taught us all.

Group: "I and my Father are one."

Leader: Sometimes, popularity seems the greatest of all things. Friendships and to be with the crowd are all that seem to matter. The fear of being left out wrenches us from standards that should be enduring in all of life. Jesus knew that the masses of people change their acclaims with nought but fickleness to guide them. Something more basic is needed by the Christian.

Group: "I and my Father are one."

VICTROLA MUSIC: (or may be sung) Part VII of Haydn's "The Seven Words of Jesus on the Cross": "Father, into Thy Hands I Commend My Spirit." Chorus, "Into Thy hands, O Lord" PEOM: "My Cross." (See page 20) HYMN: "I Bind My Heart This Tide" CLOSING SCRIPTURE: Acts 1:8

March 10

THEME: *Triumph through Surrender*
CALL TO WORSHIP: "Make thee clean, my heart from sin," aria no. 75 from Bach "Passion of Our Lord according to St. Matthew." (G. Schirmer Publishing Co.) May be used as victrola record or as bass solo.

LEADER:

Some of the greatest pieces of music of the world have been inspired by the sufferings of Jesus in the last week of his life. We have just been listening to a small portion of one of these. Back in the late 17th century in Germany was born Johann Sebastian Bach of "the most musical family known to history." Four generations of musicians had preceded him, and others were to follow. But of them all, Johann Sebastian stands out. As a choir director and organist he improvised many pieces of music for the church of St. Thomas which he served for many long years. But it was in his story of the Passion of Our Lord according to St. Matthew that he became immortal.

Bach never travelled far from the region of Thuringia, Germany. His journeys were into realms of the soul. His great masterpiece deals only with the human elements in the passion of Christ, taking his dealings with his fellowmen. Many forms of singing the Passion story had prevailed in Germany. Sometimes different clerics sang the parts of the different characters: one the words of the evangelist Matthew, Mark, Luke, or John; another, the words of Christ; still another, the words of Pilate, Peter, and others. A small group of ministers might chant the ejaculations of priests, disciples, and mob. Another form was choral; without accompaniment the chorus would sing everything. Still another form used solos and added hymns and monologues to the Biblical text. But the form is not so important as is the spirit that produced the given piece. And there is where Bach excelled.

So in music Bach of 18th century Germany did what John and Peter, Matthew and Paul did in preaching and teaching in their lands of the first century, and what we as Christian youth may do in America of the 20th century.

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POEM:

ONE THING

The man who seeks one thing in life, and but one,
May hope to achieve it before life is done;
But he who seeks all things wherever he goes,
Only reaps from the hopes which around him he
sows
A harvest of barren regrets.

—OWEN MEREDITH

HYMN: "Lord, We Come with Hearts Afame"

PRAYER: That we may give ourselves so completely to the service of Christ that we may share with him that sense of triumphant life. That in giving ourselves we may hold back nothing of talent or strength, but may willingly and eagerly give ourselves completely to his plan for our life.

SCRIPTURE: Luke 10:38-42

HYMN: "Just as I am, Thine Own to Be"

March 17 (Palm Sunday)

THEME: *Triumph through Sacrifice*

CALL TO WORSHIP: "The Earth Is the Lord's" sung by youth choir.²

SCRIPTURE: Matthew 25:31-46 (Must be carefully rehearsed.)

First Reader: v. 31-34a
Second Reader: v. 34b-36
First Reader: v. 37a
Third Reader: v. 37b-39
First Reader: v. 40a
Second Reader: v. 40b
First Reader: v. 41a
Second Reader: v. 41b-43
First Reader: v. 44a

² By Elizabeth McE. Shields in *Junior Hymns and Songs*, Bethany edition.

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Third Reader: v. 44b

First Reader: v. 45a

Second Reader: v. 45b and 46

(The first reader reads the parts by the evangelist, including all the connecting places. The second reader reads all of the parts spoken by the King. The third reader reads all of the parts by the people on the right and on the left hand.)

HYMN: "Awake My Soul"

LEADER:

There have been many strange ideas of sacrifice extant in the world. The Mohammedan sacrifices everything to make a trip to Mecca. The Buddhist gives up everything that he may attain Nirvana, the state of non-existence. The monks of medieval days gave up families, friends, and the ordinary occupations to live cloistered lives of prayer and meditation. Some give up money only; others give time; others, service. But the only gift that counts is the gift of self. Jesus gave himself. Palm Sunday was his great day of triumph. As he came riding on the little donkey into the great city, the crowds cheered him as their king. But for him to be king was not going to help them, he alone of all the throng knew. By giving himself to go to a cross, he was able to save them. That was his sacrifice.

SILENT MEDITATION

PRAYER: For forgiveness for our indifference in proclaiming the gospel of Jesus;

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For courage to laud him as our king
anywhere;

For the ability to put first things first,
and not become entangled in minor
issues;

For the spirit of sacrifice in serving
him.

MUSIC: "Come, ye daughters, share my
anguish," Part I, no. 1 of Bach's "Pas-
sion of Our Lord" by record.

CHALLENGE:

Since those of us who have accepted Christ as the anointed one sense the divinity as well as the humanity of his kingship, we must crowd the gates of our American cities to welcome him as the heavenly king he desired to be. Many will laugh at us; some may persecute us. But with his own spirit we will have to go forward regardless of the jeers and sneers of others. In our ability to do that will come our triumph, and his. Palm Sunday is thus a day of triumph that ushers in a week of grief and sacrifice which itself culminates in the greatest of all victories: that on Good Friday over self; that on Easter Morn over all other obstacles, even death itself. This sense of victory has been caught in the widely known musical selection, "The Palms."

MUSIC: "The Palms" by Faure

SCRIPTURE:

First Reader: Psalm 103:1-6
Chorus: Alleluia from "Palestrina"

* Or use Alleluias from "Christ the Lord Is Risen Today," closing with final Alleluia.



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Second Reader: Psalm 104:33 and 34
Chorus: Alleluia from "Palestrina"
Third Reader: Matthew 21:8-11
All: Alleluia from "Palestrina"

LEADER:

The early Christians were often persecuted terribly for their loyalty to Christ. Some were burned at the stake, others thrown to the lions in the arena, or tortured in a thousand ways. But still they kept on worshipping the Christ.

Sometimes before daylight they would gather to sing. A choir of men and a choir of women, with each a leader, would sing now together and now in answer to each other. Chrysostom finally organized nightly processions of hymn singers who carried crosses and lights and went about the streets singing. So Christians have always sung their praises to God. It has been a religion in which the sacrifices required have been subordinated to the joys achieved.

CLOSING HYMN: "Rejoice Ye Pure in Heart"

March 24 (Easter)

THEME: *Triumph to the End*

CALL TO WORSHIP:

Leader: "O death, where is thy sting? O grave, where is thy victory?"

Group: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

MUSICAL SELECTION from "The Messiah" by Handel: Aria, "Why do the nations rage?" or "Alleluja" (Victor record 1367)

LEADER:

Last night in Jerusalem in the Church of the Holy Sepulcher was held, as every Easter eve, the service of the Holy Flame. Worshipers from many nations are wont to gather in a room of the ancient church waiting with candles and tapers in their hands for the Holy Flame to come. As the priestly procession enters, the crowds shout and sing. A bell sounds, and a flame appears in the sepulcher. A priest lights his taper from the holy flame, and quickly a thousand tapers are lighted from that. A special candle is lighted and handed to a waiting horseman outside, who carries the fire to the altar of the Church of the Nativity of Bethlehem. Others carry the light to the surrounding villages.

Thus are linked the birthplace of Jesus and the place of his crucifixion, a geographic distance of about six miles, but one in the hearts of his followers around the world. We have just listened to the aria from "The Messiah," "Why do the nations rage?" That is a question that goes around the world this Eastertide. Yet many of the most troubled areas of the world are holding Easter services and singing Easter music that enriches the worship experience of us all.

Thus we have from Alsace an Easter carol called "Victory"; from Czecho-Slovakia, one called "Our Risen Lord"; from Holland, "Today Did Christ Arise"; from Norway, "The Lights of Easter"; from Spain, a "Spanish Easter Processional"; from Russia, "Alleluia! Christ Is Risen"; from Poland, "When the Dawn Was Breaking." Thus we are seeing carried out Jesus' last message to his disciples: go ye into all the world and proclaim the good news.

HYMN: "Christ the Lord Is Risen Today, Alleluia"

POEM:

EASTER⁴

Sing, soul of mine, this day of days.
The Lord is risen.

Toward the sunrising set thy face.

The Lord is risen.

Behold he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!

Forget the tomb of yesterday,
For thou from bondage art set free;

Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

⁴ Author unknown.

A CAPPELLA⁷ ANTHEM: Chorale, "O Morn of Beauty," Easter anthem from Finlandia⁵

MEDITATION:

A cappella singing is becoming more and more an integral part of our music, especially in services of worship. Without instrumental accompaniment, the harmony of human voices blended in praise to God is beautiful. Voices must be true when no organ or piano drowns out discordant notes. The Russians have always sung thus. In fact, away back at the Council of Laodikia in 364 A.D. silence was imposed on congregations because each person was singing his own version of a hymn without regard to harmony or the singing of others. Thus choirs came to represent the praises of the congregation. The joy of singing was transferred from the masses to those who could give time to practice and thus work toward perfection. But today in Protestantism, both congregation and choirs sing. It is one of many effective ways of expressing praises to God. Music gives us a note of triumph. It was so at the birth of the Christ. It can still resound over the world. Music knows no boundaries of nation or creed, but is expressive of the common human heart of us all. In it we find triumph as well as grief, disappointment, and sorrow. But at this Easter season, it is particularly the joyousness of victory that we feel.

HYMN: "All Hail the Power of Jesus' Name"

SCRIPTURE: The four accounts of Easter morn as written by Matthew, Mark, Luke, and John give us the story from the viewpoints of four different disciples. All are in the spirit of triumph.

First Reader: Probably Mark, the youth who accompanied Paul, wrote his story for Roman soldiers. It was the first of our gospels in its present form. He tells the Easter morn events as follows: (Read Mark 16:1-8)

Solo: First stanza, "Lift Up, Lift Up Your Voices Now"⁸

Second Reader: Matthew, who had changed from a hated tax-gatherer of Capernaum to a disciple of Christ, was concerned that his Jewish kinsmen see in Jesus the fulfillment of the Hebrew prophecies of old regarding the Messiah who should come. He tells his version thus: (Read Matthew 28:1-8)

Solo: Second stanza "Lift Up, Lift Up Your Voices Now"

Third Reader: Luke, the Greek physician who gave us the story of the early church, wrote such an account of Easter as would appeal to his people. (Read Luke 24:1-12)

Solo: Third stanza "Lift Up, Lift Up Your Voices Now"

Fourth Reader: Much later Jesus' own beloved disciple John, now an aged saint in exile, wrote his interpretation of the life and death of his Master. (Read John 20:1-8)

Solo: Fourth stanza "Lift Up, Lift Up Your Voices Now"

GUIDED MEDITATION AND PRAYER

CLOSING HYMN: "Heralds of Christ"

March 31

THEME: *Christ Triumphant Still*

CALL TO WORSHIP:

"Jesus came and stood in the midst, and said unto his disciples, Peace be unto you. . . . Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

PRaise HYMN: "Glory to the King of Angels"

LEADER'S TALK:

When Joseph Haydn wrote "The Passion" for a Good Friday service in the Cathedral of

⁵ Oliver Ditson Co., Inc. N.Y. and Boston (arranged by H. Alexander Matthews).

⁸ May be found in *The Church School Hymnal for Youth*, Westminster Press.

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This all seems symbolic in this day of black-outs and gloom. But Christians should remember the one ray of light, the kneeling at the altar, and the Christ in whose name we can spread the light to all mankind.

CHOIR: "Give Ear, Give Ear, Good Christian Men"—Traditional—harmonized by G. R. Woodward⁵

TWO-MINUTE TALKS each followed by silent meditation (by five young people)

1. How we can make Christ triumphant in our homes.
2. How we can make Christ triumphant in our church.
3. How we can make Christ triumphant in our community.
4. How we can make Christ triumphant in our nation.
5. How we can make Christ triumphant in world affairs.

SCRIPTURE: Acts 2:42-47

PRAYER that our loyalty may be to a living Christ and that we as the first disciples may "continue steadfastly" to proclaim the good news of a Christ triumphant.

HYMN: "Christian, Dost Thou See Them"

Barabbas—Son of the Master

(Continued from page 23)

him. He just killed himself. One of the boys of the Synagogue School found him dead, hanging to a tree just outside the city wall. I heard the boy run past the kitchen door on his way to the high priest's home. He looked so frightened I stopped him and asked him what was the matter.

MARY: Poor Judas!

ELEAZAR (haughtily): You knew him, too?

MARY: Yes, he ate at the same table with all the Galileans who were staying at Mark's home. He was one of the twelve disciples . . . a dissatisfied disciple he was, however. Several times I heard him quarreling with Jesus.

SARAH: Quarreling? What about?

MARY: About the very thing Barabbas has been urging. Judas wanted to raise funds to equip an army to overthrow the government.

ELEAZAR: Is that so? Then there was some truth in the charges brought against the Galilean this morning?

MARY (Quickly and on the alert): No, not Jesus! Jesus always opposed the idea. He would say, "But I have told you, you must love your enemies and do good to those that hate you." Two or three times he said, "He that draweth the sword shall fall by the sword." "Disciples of mine," he would say, "must be known by the love they share with all mankind, even their enemies. They must never be known as those who make conquests by the sword."

SARAH (to JUDITH): You may go now, Judith, and thank you for bringing us the message. (She exits.) I don't think Judith has done a thing today but stand at the back door and gossip with passers-by. But I forgive her because she has brought us such valuable news.

BARABBAS (Still interested in what Mary has just said): But why should the fellow kill himself? Did the high priest or someone else know how he felt about the government? Was he afraid he'd get what his leader got?

MARY (thoughtfully): I think maybe he was afraid he wouldn't get what his leader got.

SARAH: What do you mean, Mary?

MARY: Immortality . . . immortality . . . the life that is eternal.

SARAH: But, Mary, Judaism believes in immortality for all. Isn't that right, Eleazar?

(ELEAZAR doesn't answer, stolidly ignores the entire conversation.)

MARY: I know, but there are so many forms of immortality.

BARABBAS: I think I see what you mean. There is the immortality one achieves by living up to the best that he knows, and then there is the immortality one must accept when he betrays his highest . . . the immortality of a hiss and a by-word.

MARY: That's it exactly. Jesus won the first sort. Judas inherited the second.

BARABBAS (thoughtfully): Mary, do you suppose that if I had died in Jesus' place this afternoon that I would have won his immortality?

SARAH: Oh, son, how can you speak so?

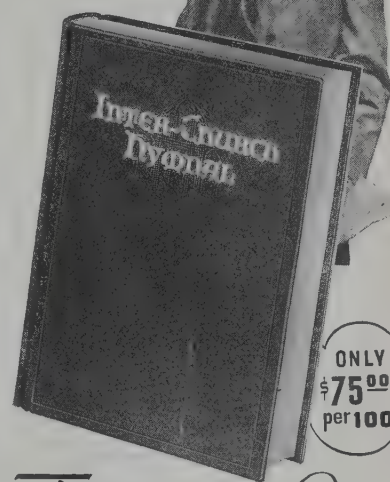
BARABBAS: But I want to know, Mother! It's a serious matter when someone else suffers and dies in your place.

MARY: Barabbas, can't you see? You were mistaken.

BARABBAS: But I wasn't mistaken. I know I'm right! The world does need changing. It is so full of injustice and selfishness and misery. I know. I've seen it.

MARY: Of course you have seen it, and so have I, and so did Jesus. But you were wrong in the method by which you would have changed all this. You would have established your new order upon force, and all that would have been needed to over-throw it

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would have been more force. Jesus would have founded his new "kingdom," he called it, upon love, and nothing . . . not even death . . . can overthrow love. Caiaphas is proud of his influence with men, but his influence will die with him. However, the influence of the Galilean is not done because he is dead. It will be felt for generations to come.

BARABBAS: Do you mean that you think there is still a chance for that idea of his? That it isn't just another blasted dream? That his "kingdom" will not be forgotten now that he is gone?

MARY: That is exactly what I mean.

ELEAZAR: Tosh. The Galilean's dream is as dead as he is right now.

(*JUDITH enter with a leather coin bag.*)

SARAH: Yes, Judith.

JUDITH: Here's a bag and a note sent to the Master.

ELEAZAR (*takes the bag, opens the parchment, and reads*): "Accept this gift . . . the price of your son's new liberty. He would not be free had there not been one who was willing to betray his teacher for the price of the silver in this bag. It is a costly gift. Already two lives have been taken because of it. Give the money to Barabbas and tell him to go as far from here as it will take him. We do not want him, nor do we want the money. The man who earned it did not want it, but brought it back and threw it at our feet before he killed himself. Make some good use of it, for it is the price of blood." It is signed, of course, "Caiaphas."

BARABBAS: I won't have it. I won't have it. It's bad enough to know that I have my life because he lost his, without spending the money that betrayed him upon myself.

ELEAZAR: Don't be a fool. Take the money and use it.

MARY: Wait a minute, Father. What will happen to the body of the betrayer, Judas?

ELEAZAR: It will be burned in the pit outside the city with the other refuse. Why?

MARY: Barabbas, take the money, and let's use it to bury him . . . as a sort of tribute to Jesus, his teacher.

ELEAZAR (*laughing at the thought*): You mean to do honor to a man who is betrayed by burying his betrayer. That's absurd.

MARY: It is exactly as Jesus would have had it.

BARABBAS (*puzzled*): I don't understand. Do you think he would have wanted the man who betrayed him, cared for? That's beyond me.

MARY: Yes, and it's beyond me, perhaps . . . I heard him as he prayed upon his cross. Not once did he pray for himself. I heard him promise paradise to one

of the two thieves who was crucified with him.

ELEAZAR (*sarcastically*): That was generous of him!

MARY (*continuing*): And then when the mob milled in closely about the cross to hear what he was saying, I heard him pray for them. "Father, forgive them, they know not what they do," he said. I'll never forget those words. I know he loved even his betrayer.

BARABBAS: He said that—he forgave his enemies?

MARY: Yes, that is what he what he has been preaching all along: love your enemies; bless those who curse you; do good to those who hate you and persecute you.

ELEAZAR: What nonsense! Does not our law say, "An eye for an eye; a tooth for a tooth"?

BARABBAS: Love the Romans—he wants us to do that? Bless the high priests, who squeeze money out of the poor in order to live in luxury? It sounds very strange, but I wonder. As I lay in prison I had time to think clearly about our insurrection. With the might of the Roman army, and with the high priests to set spies on us, could we ever have succeeded in overthrowing Roman rule here? I began to doubt it. They could wipe out Jerusalem and destroy the Temple if we got too annoying, and Caesar wouldn't even notice the difference.

MARY: But don't you see? Some of the Romans are interested in the Jewish religion—some have even become converts. If we should do as Jesus said, love them, and take them into our friendship, instead of opposing them all the time, perhaps we could gain our liberty through good will!

ELEAZAR: Blasphemy! Have dealings with Gentiles? Invite them to our homes? Never!

BARABBAS (*Slowly, with dawning decision*): Mary, I believe he was right! That would be a way of conquering the world—a way no one has ever tried. Oh, I wish I had known him! If he loved Judas he might have loved me too. I might have been one of his disciples.

MARY: I have a feeling it is not too late yet to be a follower of his. He said his kingdom was in the hearts of men. Perhaps it is already in the hearts of some of his followers. If it is in your heart you could follow him still.

BARABBAS: I could! I will!

ELEAZAR (*Harshly*): What have I done to bring this judgment upon me, to have two fools for children? Stop talking such nonsense.

(*The others are silent. A bell sounds softly offstage.*)

ELEAZAR: It is the beginning of the Sabbath.

(*They all stand and face forward, as if toward the Temple. MARY and BARABBAS stand together, in opposition to SARAH and ELEAZAR, showing that the conflict is still unsolved. ELEAZAR and BARABBAS put on prayer caps.*)

ELEAZAR (*prays*): "Hear, O Israel: The Lord our God, the Lord is one. O God and God of our fathers, grant that our rest on this Sabbath be acceptable to thee. May we, sanctified through thy commandments, become sharers in the blessings of thy word. Teach us to be satisfied with the gifts of thy goodness and gratefully to rejoice in all thy mercies. Purify our hearts that we may serve thee in truth. O help us to preserve the Sabbath as Israel's heritage from generation to generation, that it may ever bring rest and joy, peace and comfort to the dwellings of our brethren, and through it thy name be hallowed in all the earth. (*SARAH bows reverently, MARY and BARABBAS with heads thrown back, faces tense, indicate the acceptance of a greater challenge than ELEAZAR knows.*) Heal us and we shall be healed. Save us, and we shall be saved. Reveal thyself to us and we shall see indeed, O thou who sanctifiest the Sabbath."

ALL (*together, Mary and Barabbas with earnest zeal*): Amen.

(*Curtain or slow black-out*)

This play may be produced without royalty upon the purchase of sufficient copies of this issue of the *Journal* to supply members of the cast. Extra copies may be obtained from the *Journal* office, 203 N. Wabash Ave., Chicago, Ill., for 15 cents each.

The Second Cover Page

HAVE you looked at the inside cover page of this issue? It describes some important new bulletins issued by the International Council of Religious Education. Last month the page called attention to the Sustaining Membership plan of the Council, used by many libraries, churches and individuals. This page is regularly given to Council work.

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WHAT'S HAPPENING

Personal Notes

❖ IN ADDITION to his work as General Secretary of the Religious Education Council of Canada, Mr. Harry Ballantyne serves also as secretary of the National Boys' Work Board, an active auxiliary of the larger organization. He succeeded Mr. R. J. Scott.

❖ MR. JACK EWEN has succeeded Mr. Bert Fiddes as secretary of the British Columbia Boys' Work Board.

❖ MISS DIANE FOSTER, who has been the state children's worker in Missouri for the Northern Baptist Convention, began work January first as Associate director of Weekday Church Schools in St. Louis. This is a new project of the Metropolitan Church Federation and is under the general supervision of Professor Harold A. Pflug of Eden Theological Seminary.

❖ REV. FREDERICK W. CROPP, D.D., has recently been elected as General Secretary of the American Bible Society to succeed Dr. George William Brown. Dr. Cropp will share with General Secretary Eric M. North general oversight of the Society and will carry particular responsibilities for work in the United States and the relationship of the Society to the churches.

❖ REV. E. W. HALPENNY, formerly General Secretary of the Michigan Council of Religious Education and now pastor in Pontiac, Michigan, was married on the first of December to Mrs. Lucy Stock Chapin. Mrs. Halpenny has also been active in inter-denominational field work.

❖ FRANKLIN KOCH, pastor of St. Paul's Evangelical Lutheran Church, Richmond, Indiana, will become executive secretary of the Board of Social Missions for the United Lutheran Church on February 1.

Coming Events

Meetings of Interest to Leaders
in Christian Education

FEBRUARY

- 5-10 Annual Meeting, International Council of Religious Education—Chicago.
- 20-22 International Pastoral Conference—Berkeley, California
- 27-March 1 Field Council of Religious education, Presbyterian Church, U.S.—Richmond, Va.

State and City Council Happenings

❖ A PROPOSED plan for union of the Ohio Council of Religious Education and the Ohio Council of Churches as a single interdenominational body has been drafted by a joint committee after several years of discussion and over a year of active study and conference.

❖ THE CHRISTIAN YOUTH COUNCIL of Ohio is now sponsoring the fifth annual Religious Drama Festival which includes competitive productions in counties, districts and the state. Two plays from each district will be presented at the State Drama Conference to be held April 13 and 14, 1940, at Columbus, Ohio. Original plays are permitted, as one of the purposes of the Festival is to encourage creative writing of religious drama.

❖ A MUSIC FESTIVAL for rural churches is sponsored annually by the Tompkins County, New York, Council of Churches, to encourage good music in rural churches. Musical leadership has been found in the faculties of the consolidated public schools and the student body of a choir school in Ithaca. A festival for public school choruses and orchestras is held, as well as one for church choirs and dramatic groups. Music is loaned by city churches and by Cornell University. A committee plans the time, place and program for the festival. The program usually consists of numbers sung by individual choirs with a few selections by the massed choirs. Sometimes a religious pageant or drama has been given with the program of music. This year's festival was on a thanksgiving theme and the program included responsive reading and hymns in which the congregation joined. The Council, particularly through the weekday church schools, has also sponsored music instruction to children in interdenominational groups and programs of music by the children's choirs are held from time to time. Mr. Hugh J. Williams, president of the Council of Churches, feels that the quality and quantity of music in the churches of the county have been greatly improved through the twelve years of effort in this direction.

World Happenings

❖ LESS THAN a year ago evangelical radio broadcasting was inaugurated in Brazil by the Brazil Council of Religious Education. Now ten radio stations in the hook-up share in a half hour program of prayer, reading of the Scriptures, song by the choir, and a short sermon. All denominations cooperate in the movement.

❖ THE Religious Education Institute held in Maymyo, Burma, some months ago, surpassed all expectations. The Institute was scheduled for three weeks and was attended by fifty-seven Burmese and ten missionaries. The secretary of the Burma Sunday School Union is Mrs. H. B. Gates.

❖ DR. CHESTER S. MIAO, executive secretary of the National Committee for Christian Religious Education in China,

although in Chungking when the Japanese bombs killed more than five thousand people, writes about his work: "I spent more than two weeks in Chengtu, first in conference with different people interested in religious education and then in organizing the West China NCCRE. Now we have a strong group working for the cause in the province of Szechwan. Miss Mabel Nowlin is taking charge of children's work, while Luther Shao is taking charge of religious education work in Christian middle schools. Dr. Frank Price will help us from the seminary under the movement of lay training. It is our main hope that gradually we will be able to develop local leadership to take over the main responsibilities so that we can shift our staff for starting or strengthening other regional committees. In the future we shall put more emphasis on this kind of regional work. China is too large a country and therefore the best work can be done only through the cooperation of strong regional committees."

❖ THE CONGO PROTESTANT COUNCIL has announced an addition to its staff in the person of Dr. George Carpenter as educational secretary, who will care for the religious education program of the Council.

❖ MRS. G. B. MCFARLAND, secretary of the National Christian Council of Siam, has been succeeded by Rev. J. L. Eakin.

❖ THE World's Sunday School Association has received a letter from His Grace, Archbishop Bedros Saradjian, Vicar General of the Armenian Catholicosate of Cilicia, in which he expresses his high regard for the work being done in the Near East through the World's Association under the leadership of Mr. and Mrs. Levon N. Zenian, who represent the Association in the Armenian Apostolic Church.

❖ REV. WAHBY BOULUS, in taking hold of his new responsibilities as secretary of the Egypt and Sudan Sunday School Association, outlines his work for the year to include getting in touch with the leaders, raising funds, daily vacation Bible school work, the issuance of an Arabic news sheet, and the supplying of information to leading religious education magazines.

❖ THE TEN YEAR PROGRAM now under way in the Philippine Islands, under the auspices of the Philippine Committee of Christian Education, is being well received. Mr. Catli, the executive secretary, has been visiting many parts of the Island attending DVBS institutes, church gatherings, young people's conferences, and Christian Endeavor Conventions.



CURRENT FILM ESTIMATES

Amazing Mr. Williams, The (Melvyn Douglas, Joan Blondell) (Columbia) Fast, amusing farce. Ingenious detective hero's work interferes with romance. Disgruntled heroine rebels, breaks engagement, but relents to aid hero clear innocent man of murder. Made a deputy, she leaves hero on wedding night to answer call to duty. *For A and Y: Amusing For C: If it interests*

Another Thin Man (Powell, Loy) (MGM) Another hilarious, smoothly sophisticated, murder-mystery farce-comedy, deftly played by fine cast, but over-complex and rather long. Same engaging dog. Baby son of hero and heroine is new feature. Hardly equal to same stars' previous efforts.

For A: Good of kind For Y: Sophisticated For C: No

Barricade (Wininger, Baxter, Faye) (Fox) Two refugees from life, each with a "past," are marooned in war-torn China at obscure American consulate. Baxter convincing as dissolute newspaper correspondent. Fine characterization of American consul, "forgotten" for forty years, by Wininger. Lively, tense, artificial.

For A: Depends on taste For Y: Doubtful For C: No

Brother Rat and a Baby (Wayne Morris, Priscilla Lane) (Warner) Ridiculous, topsy-turvy farce-comedy. Terrifically complicated, hopelessly crazy situations caused by nauseating smart-alek, involving two girls, an unsophisticated married couple, and a comparatively sane young man. Hilarious but strained effort at humor.

For A: Hectic For Y and C: Doubtful value

Cafe Hostess (Preston Foster, Ann Dvorak) (Columbia) Rather interesting, consistently handled little melodrama. Fundamentally decent cafe hostess falls in love with likeable forthright sailor. Complications when she tries to leave cafe and crooked owner. Emphasis on personality relationships rather than gangster crookedness.

For A and Y: Fairly interesting For C: No

Charlie McCarthy, Detective (Edgar, Charlie, Mortimer) (Univ) Bergen's clever radio and vaudeville stuff, with some Keystone-cop comedy, fused into complex, slapstick-murder mystery. Charlie's lack of automobility puts most of the detective work on Bergen. Labored and weak in spots, but full of surefire laughs.

For A: Ordinary For Y and C: Mostly amusing

Daytime Wife (Linda Darnell, Power) (Fox) Sophisticated farce-comedy about tangled matrimonial web. Stay-at-home wife takes unusual steps when dashing husband is snared by secretary's wiles. Ridiculous and stupid situations handled with little finesse. Power ineffective in comedy role.

For A: Fair For Y: Not the best For C: No

Destry Rides Again (Stewart, Dietrich) (Univ) Hilarious, glorified "western." Easy-going deputy sheriff, without gun, turns trick on outlaws and cleans up frontier town's toughest dive. Dietrich vivid as "Frenchie," huskie-voiced songbird and accomplice to toughs. Fast action, clever burlesque touches, fine cast.

For A and Y: Good of kind For C: Hardly

Everything's on Ice (Irene Darc, Karns) (RKO) Grace and ability of precocious child skater in clever acts, chief feature of weak story. Karns as uncle exploiting niece and squandering her money is stupid and disgusting. Edgar Kennedy as sensible, unpretentious father adds some value.

For A: Poor For Y and C: Fair

Four Wives (Three Lane sisters) (Warner) Easy tempo in human, graceful, frequently humorous story of marital problems of girls, centered around sister engaged to marry man she loves but about to have baby by dead husband. Accent on psychological problems. Situations naturally handled in wholesome atmosphere.

For A: Good of kind For Y: Mature For C: No

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the national Film Estimate Service.

Fugitive at Large (Patricia Ellis, Jack Holt) (Columbia) Interesting dual role. Bank robber and gambler pins crime on innocent double, an engineer, who is sentenced to road gang. He escapes, is caught by police, but finally aids in catching criminal. Plot details cleverly handled, direction consistent.

For A and Y: Fair of kind For C: Perhaps

Gölden Key, The (Russian-English titles) Utterly charming and absorbing bit of fantasy based on story of Pinocchio. Adventures of Buratino, mischievous, pert little puppet, carved out of wood by Papa Carlo. Imaginative conception, delightful setting, deft direction, story book atmosphere. No propaganda.

For A, Y and C: Delightful

Great Victor Herbert, The (Connolly, Mary Martin, Allan Jones) (Para) Skillful, elaborate spectacle, giving free and sentimental biography of the composer and greatly enriched by countless selections from his works. Finely acted, sung and directed. Mary Martin does outstanding role. Musically delightful, visually pleasing.

For A and Y: Excellent For C: Good

Gulliver's Travels (Fleischer animation) (Para) Turns a few cues from Swift into hilarious fun-film of clever caricature, wild grotesque, dizzy speed, dazzling Technicolor, and long-tested sound devices. One-reel color cartoon technique expanded to seven. More thrill excitement, laughs than subtlety, fascination, charm.

For A, Y and C: Excellent of kind

Housekeeper's Daughter, The (Joan Bennett, Menjou, Gargan, Meek) (U.A.) Very dizzy mixture of farce and melodrama, with murder, gangsterism, newsreporting, slap-stick and romance as ingredients. Some amusing situations, but pair of liquor-guzzling reporters to provide chief humor, are not very funny.

For A: Depends on taste For Y: Not the best For C: No

Hunchback of Notre Dame (Laughton, Maureen O'Hara) (RKO) Stupendous filming of Hugo classic. Imposing sets, vivid atmosphere, splendid performances, suspenseful action. Technically fine but sensational, noisy, nerve-shocking and unpleasant. Laughton's make-up too repulsively grotesque. A "dish" for horror picture fan.

For A: Depends on taste For Y: Too horrible For C: Decidedly not

Intermezzo (Ingrid Bergman, Howard, Best, Halliday) (U.A.) Simple, powerful, superbly produced "triangle" story of great violinist drawn away from devoted wife and child by his great love for a kindred soul. Convincing, beautiful,

true, expertly and delicately done. Four fine roles. Bergman outstanding.

For A: Excellent For Y: Very mature For C: No

Laugh It Off (Johnny Downs, Constance Moore) (Univ) Four passé actresses lose their "actors' home" and start to make their own money in typically "movie" style—first, by ponies, second, by roulette! Finally, big success in nightclub! Largely silly, absurd, and sometimes pathetic.

For A and Y: Feeble For C: Hardly

Meet Dr. Christian (Hersholt) (RKO) First of series based on radio character created by Hersholt. Conflict between ambitious mayor and human, lovable doctor who works toward much needed municipal hospital. Routine plot and action enlivened only by fine characterization by Hersholt.

For A: Fair For Y and C: Good

Missing Evidence (Preston Foster, Irene Hervey) (Univ) Rather interesting little drama. Counterfeit sweepstakes ticket racket cleverly exposed by secret service agent and girl assistant. Emphasis on incidents of well-constructed, fast-moving plot rather than usual gangster complications. All roles adequately handled.

For A and Y: Fairly good For C: Perhaps

On Dress Parade (Dead End Kids) (Warner) New York tough kid, tricked into going to military school by father's friend, incurs enmity first by uncouth, generally nasty nature, then by injuring classmate. Film has unwholesome flavor despite boy's final conversion to decency and honor.

For A: Unpleasant For Y and C: Unwholesome

One Hour to Live (Chas. Bickford, Doris Nolan) (Univ) When fighter disobey's gang's orders and wins, excitement starts—three murders, witnesses intimidated, while gangsters evade trial, protected by man "higher up"—police commissioner! Persistent cop-hero finally brings all to justice. Stale, melodramatic stuff.

For A: Ordinary For Y and C: No

Private Detective (Jane Wyman, Dick Foran) (First Nat.) Fairly entertaining little murder mystery. Clever, rather likeable girl detective solves complicated murder case single-handed. Interest created by amusing incidents and events of balanced plot rather than gruesome or overly suspenseful situations.

For A, Y, and C: Fairly good

Scandal Sheet (Kruger, Ona Munson) (Col) Unscrupulous but engaging muck-raking editor, having concealed his paternity from his son, tries to train the high-principled boy for nefarious journalism. The plan backfires in lurid melodramatic style for supposedly just and happy ending. Mostly hokum.

For A: Mediocre For Y and C: No

Shipyard Sally (Gracie Fields, Sydney Howard) (Fox) Hilarious, very English farce-comedy of Scotch cabaret singer's hectic struggle to win back jobs for Clyde shipbuilders. Despite crazy complications in London, due to her crooked card-sharp father, she wins. Lame production but quite funny and sentimentally patriotic.

For A and Y: Fair of kind For C: Perhaps

Student Romance (Patrick Knowles) (British) Over-sentimentalized musical comedy of student life at Heidelberg. Usual far-fetched romantic tale of singing (not too well) student, his comic faithful friend, a princess (poor actress, thin voice) and pretty barmaid. Whole production a bit cloying.

For A: Mediocre For Y and C: Probably good

Swanee River (Ameche, Leeds, Jolson) (Fox) Dramatic, skillfully fictionalized version of Stephen Foster's life, in all Technicolor. Song chronology ignored for sake of drama. Beautiful work by Hall Johnson Choir, but the lovely



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Foster melodies deserve better than the raucous "singing" of Jolson as chief soloist.
For A and Y: Very good of kind
For C: Doubtful interest

Three Sons (Edward Ellis, Wm. Gargan) (RKO) Hard-working idealistic father builds successful Chicago department store hoping his children, reared in luxury, will carry on, but they prove worthless. Time-lapse story, thin, episodic, loosely knit. Fine characterization by Ellis; other roles negligible.
For A: Ordinary *For Y: Little interest* *For C: No*

20,000 Men a Year (Scott, Foster, Lindsay) (Fox) Film to demonstrate reliability of plane in emergency and encourage aviation recruiting. Experienced aviator in C.A.A. program teaches college students to fly. Slight but adequate plot and love story. Thrilling and spectacular flying and not a single crash!
For A: Good of kind *For Y: Good*
For C: Exciting

Two Thoroughbreds (Jimmy Lydon, Joan Brodel) (RKO) Unpretentious tale of orphaned lad, living with brutal, benighted relatives, who finds happiness in caring for stray colt and in fine friendship of later-found owners. Dubious ethics in boy's belated truth-telling about animal's ownership. Total effect quite good.
For A: Perhaps *For Y: Good*
For C: Mostly good

We Are Not Alone (Muni, Bryant, Robson) (Warner) Strong, poignant drama of human relationships skillfully cast and produced. Muni notable as kindly, understanding country doctor, caught, with fine little governess heroine, in tragic web woven by ignorance, intolerance and stupidity which sends them to their death.
For A: Fine of kind *For Y: Depressing*
For C: No

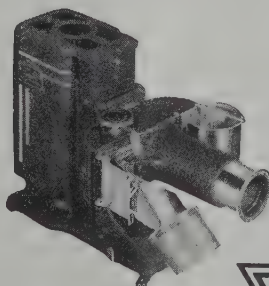
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Visual Method in the Church Curriculum. Educational Bulletin No. 901, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, 1940. 60 pp., price, 35 cents, cash with order.

The Committee on Visual Education of the International Council of Religious Education has as its purpose the exploration of the needs of the Council in the field of visual education and ways of using visual aids to promote Christian education. It enlists the services of specialists in the different age groups and in leadership education in the review and recommendation of films for various types of use in the churches. It also serves as a clearing agency for proposals made to the Council by commercial and educational

organizations for the production and distribution of films for church use.

The Committee is fortunate in having as its chairman Dr. Paul H. Vieth, chairman of the Educational Commission and Horace Bushnell Professor of Christian Nurture at Yale University. Dr. Vieth has available to him the facilities of the visual education laboratory of the Yale Divinity School, and the cooperation of Mr. William L. Rogers, a member of the staff of the Harmon Foundation.

The bulletin, *Visual Method in the Church Curriculum*, is a product of the Committee on Visual Education, and was edited by Professor Vieth and Mr. Rogers. The first half deals with the principles and methods of projected pictures in the church curriculum, and with advice concerning equipment. The information covers reflected pictures, glass and film slides, silent and motion pictures. The second half lists and evaluates over one hundred sound and silent films suitable for various types of church and church school use. There is a subject listing and complete information concerning sources and costs.

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Meditations

(Continued from page 5)

illimitable power over men's souls was due to the fact that they felt in him not only a human comradeship which they could understand, but a sense of the presence of God which was greater than their understanding. Over and beyond the example of the man Jesus there is something else for us. He was what he was because God shone through him; and even in those moments when our picture of the man of Galilee is imperfect, the love of God comes to us to make us know he loves us and would lead us to himself.

O Thou the Almighty and Eternal One, who hast said, Be still and know that I am God, let our hearts be to thee as quiet waters that even in their little depths can mirror the eternal stars; through Jesus Christ our Lord. Amen.²

² From *Lift Up Your Hearts*, by Walter Russell Bowie. The Macmillan Company, 1939.

A Small Church Can Do It

(Continued from page 10)

5. Started a local training class which is held once a year.
6. Made available books and pictures for the use of all teachers.
7. Sent the younger group of teachers to summer conferences.
8. Painted the dark chairs and tables in the primary room a cream color and installed new lights.
9. Secured financial aid from the women's group in the church which was used to purchase lovely cretonne curtains for the primary windows and new monk's cloth to re-cover the screens.
10. Arranged for the use of the church supper tables in

the intermediate department for class work and the classes to be divided by screens since there are no class rooms.

11. Obtained pupil participation in the worship services through arranging the room, boy ushers for the offering service, individual and class leadership in some worship programs.

12. Started "sharing" projects between the two departments of our own church school and with outside organizations such as the children's ward of a nearby hospital.

These are changes in organization and the beginning of experiences which any small church can undertake to make for the efficiency of its church school. But the educational program even in a small church can be enlarged to include the young people and adults, and to give enriched experiences to the younger groups. In this church these enterprises have been undertaken:

1. Started a junior choir which has a membership of twenty-five boys and girls who rehearse once a week, are robed, and participate in every service of the church.

2. Organized a drama group among the young people which started with nothing as a background except enthusiasm and now has a splendid costume wardrobe, and which travels around to other small churches where there is no drama group.

3. Organized a Men's Club and a Forum group for young married couples.

So you see—a small church can do it. You will have to work harder than in a larger, richer, better equipped church; for you must train people, you must find inexpensive substitutes for materials and equipment, you must provide in the church itself many of the things that your larger brothers take for granted as being done in organizations outside the church. But do not try to do everything all at once. Think of it in terms of years, and do step by step what you can do. You will be surprised a few years from now to look back and see how far you have come.

Illinois Church House Exhibits

(Continued from page 15)

interpret the values of the exhibit provide the possibilities for a new experience for church leaders.

During the past year 142 exhibits of literature have gone out from the Church House to county conventions, vacation school institutes, etc., all over the state. Such interdenominational exhibits are needed at these gatherings and are almost impossible to provide except from some central source. During the Christmas season 22 displays of special Christmas literature from the bookstores went out and many calls came in for special items. After such a conference as appears in the cut, leaders who accept responsibility for special projects write in almost daily for items they need and have seen in the exhibit.

There are many expressions of interest in this feature of the Church House. It has significance to lay people as a practical resource. It is a dramatic presentation of the council function. Its use and development ought to point the way to larger use of denominational and cultural resources and to the discovery and development of better instruments. The editorial planning of the churches has created materials of commendable educational standard, both as to content and method. It is a council function to maintain that standard, to help interpret the materials available, and to foster the discriminating and creative use of the arts in the development of religious life.



NEW BOOKS

The Church and a Christian Society. By Wade Crawford Barclay. New York, Abingdon, 1939. 428 p. \$3.50.

Here is a comprehensive treatment of the church's responsibility and opportunity in adult education. It is keenly alert and thoroughly oriented to the critical social situation of our day. The church is considered critically but appreciatively with the assets and liabilities which it has available for its present task of social reconstruction. A review of the Protestant heritage in religious education explains the very complex nature of the present scene and indicates the necessity for classification of objectives.

These objectives the author defines as being twofold, Christian persons and a Christian society. Neither can be carried forward without the other; only in a Christian society can the Christian avoid compromise and some measure of failure; only out of Christian persons can such a Christian society be developed. So the social and the personal aim are indispensable each to the other and are not even to be considered in sequence. They are intertwined. The goal is Christian persons in a Christian society.

Personal religious experience furnishes the motivation and the integrating power of moral character. Adult religious experience should be dynamic and continuously growing so that as experience broadens into new areas of living, these shall be "converted" to the Christian way of life. The great weakness in the traditional evangelism was its limited scope, and its failure to reach all of life. Christian education through worship, through creative leisure, and through social participation and action is effectively treated. The place of expanding knowledge and fruitful ideas in a growing religious experience, with special reference to resisting propaganda, is given a chapter. The treatment of method is basic with a special chapter on discussion. The concluding chapter, "Life Is the Curriculum," summarizes the author's thoroughly experience-centered point of view.

The hasty reader will be a little impatient at such a voluminous presentation. Some condensation would probably have been justified. But the book undertakes a large job. Time spent on the historical backgrounds and on elaboration of educational and social philosophy enhances its value to the earnest reader.

H. C. M.

Masters of Their Own Destiny. By M. M. Coady. New York, Harper, 1939. 170 p. \$2.00.

When all the world is talking of dictatorships, when men and women everywhere have lost hope of getting "jobs," when wars are raging for more power

to a group or groups, *Masters of Their Own Destiny* comes almost as an anomaly. But it tells of a new awakening, based on adult education, and a consequent economic cooperation of the people of Nova Scotia and the Maritime Provinces of Canada.

This book, written by Father M. M. Coady, gives the first systematic story of the "Antigonish" movement. For them adult education is a way of developing the economic life of the community. The educators start with mass meetings, which result in numerous little study groups. Out of these study groups have come consumer cooperatives, credit unions, stores, marketing associations, and housing projects. In such groups twenty thousand persons in the Maritime Provinces are learning that the only way to solve their economic insecurity is through their own efforts, by becoming intelligent, by thinking through their own problems, and by creating new ways of developing their common economic life.

Dr. Coady states clearly their concept of the relation of cooperation and religion. This is an interesting book about men who are pioneering in adult education, relating education and life, and helping men really become "masters of their own destiny."

J. B. K.

Sing, Children, Sing. By Edith Lovell Thomas. New York, Abingdon, 1939. 126 p. \$1.00.

This is something new in a song book for children. It grew out of some experiments in singing among primary children in a New Jersey church. The author describes what was done to cultivate understanding and to lift relationships to the worship level through music. There follow seven groups of songs, each with accompanying photographs illustrating the spirit of the group, showing children singing or engaging in activities suggested by the singing. The words and music are carefully chosen and represent many new settings of familiar words and a number of new selections which have not before appeared in primary song books. Included, also, is a group of seven instrumental selections. We think this book will be a real addition to our primary church music.

M. A. J.

A History of the Expansion of Christianity. By Kenneth Scott Latourette. Volume III. *Three Centuries of Advance.* New York, Harper, 1939. 503 p. \$3.50.

This time, in Volume III, the author puts 300 years or so from 1500 to 1800, into one volume, covering the Christian movement as it expanded with the extension of man's conquest of the earth

through discovering and settling new lands. He shows how a somewhat broken and apparently dying religion, which Christianity was when this new expansion started, nevertheless raised itself, kept step with or outstripped the new expansion, and profoundly affected the civilization of the world. It thus got ready for its next period of expansion in the 19th and 20th centuries for which the author is now planning three volumes more. May his bow and fountain pen abide in strength.

P. R. H.

The Religion of the New Testament. By Ernest William Parsons. New York, Harper, 1939. 278 p. \$2.50.

Dr. Parsons, conceiving the New Testament as the most precious treasure house of religious faith and ethical aspirations which the human race possesses, has, in this book, examined the various sections of it, considered the conditions surrounding their origin, and sought to bring out their original message. He reinterprets the New Testament in terms of the variety of religions it reveals; namely, the religion of Jesus, pre-Pauline Christians, Paul, Synoptic Gospels, Epistles to the Hebrews, the Fourth Gospel, and the remaining documents.

J. B. K.

Character Education in a Democracy. By S. R. Slavson. New York, Association, 1939. 226 p. \$2.50.

This book is an attempt to give a unified picture of the family, society, education, and of social work. The author holds that only the intellectual hospitality of the socially minded population can assure social stability, and attacks mass mindedness as the greatest menace of our times. He attempts to translate goals into practical educational techniques, with reference to group pressure, influences which can be employed for desirable ends, and the need for employing these definite patterns for the larger objectives of education and culture.

L. L. K.

A Book of Prayers for Youth. By J. S. Hoyland. New York, Association, 1939. 122 p. \$1.00.

All religious education workers will welcome word that the little book by J. S. Hoyland, *Prayers Written for Use in an Indian College*, formerly difficult to get because published in Great Britain, is now easily available. The prayers were written to express the "searchings after God" of men belonging to several differing religious systems. For personal use, for use with youth, young adults and adults, the book may well go on one's "must have" list. Particularly timely is the appearance of this American edition.

Significant New Books for Leaders

UNDERSTANDING THE PARABLES OF OUR LORD

By ALBERT E. BARNETT

THE PLAN OF THE BOOK:

This illuminating study of the parables of Jesus treats each of forty-three parables separately in a manner which combines the values of a commentary with those of a topical study. The author's discerning exposition in each instance is set forth under four headings. *First*, he examines the context—as rendered by Goodspeed—in the several Gospels. *Second*, he investigates the meaning as understood or presented by the Gospel writers. *Third*, he explains the imagery and concepts of the parable. *Fourth*, he brings out the probable teaching point of the parable in the context of the ministry of Jesus. \$2

PAUL, MAN OF CONFLICT

By DONALD WAYNE RIDDLE

This definitely fresh study of Paul presents a thought-provoking picture of a genuine human being. Paul himself has sat for the picture, for his own writings have been used as the primary source materials. Dr. Riddle interprets the soul-stirring letters in the light of recent research into the language and literature of the New Testament. He has applied modern methods of critical study, with a sound grasp of the canons of scientific biography. \$2

for Young People

LOVE LOYAL

By RALPH E. BLOUNT

Here practically and wholesomely presented are the facts and principles which underlie a lifetime happiness and satisfaction from love and marriage. Common sense and high ideals join with a fine sensitiveness to make a book of vital interest to youth and to those who guide and counsel youth in pre-marriage problems. \$1

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Everyone needs help of this kind to develop and undergird his spiritual convictions and ideals.

L. K.

Love Problems of Adolescence. By Oliver M. Butterfield. New York, Columbia University, 1939. 212 p.

This book, based on records from over fifteen hundred young people and thirty youth groups, and from the author's many individual consultations, sheds light on the perplexities and conflicts young people encounter in making satisfactory adjustments in boy and girl relationships. In addition to listing the variety and frequency of the problems reported, it gives

concise materials from previously published studies in sociology and psychology. J. B. K.

Love, Marriage and Parenthood. By Grace Sloan Overton. New York, Harper, 1939. 276 p. \$2.00.

Young people looking forward to marriage, or married, will find here "a full view of the whole married existence" in this discussion of such problems as, Shall we get married? Is love enough? Shall we have any children? Looking ahead to being parents. Penetrating questions and book lists at the end of each chapter should make this a stimulating source book for discussion groups.

J. B. K.

The Church in Rural Life. By David Edgar Lindstrom. Champaign, Illinois, Garrard Press, 1939. 145 p.

Dr. Lindstrom, a layman, is a social scientist with a rural background and a religious outlook. He is concerned to help the rural church and rural ministers face their task with an intelligent understanding of country life. Rural institutions and social control are discussed. Significant trends of population, tenancy, farm organizations, and government policies are considered. It deals significantly with the impact of rural on urban life.

J. B. K.

Christus Victor. Edited by Denzil G. M. Patrick. The Report of the World Conference of Christian Youth. Amsterdam, Holland, July 24-August 2, 1939. New York, Association, 1939. 252 p. \$1.25.

This report gives a summary of the proceedings of the Amsterdam Youth Conference. It includes all of the major addresses and reports that were presented at the plenary sessions. It is a basic document for all those who would like to know what happened at Amsterdam, and its reading is next best to having been there in person.

The Chapel Prayer Book. By John Henry Frizzell. Nashville, Cokesbury, 1939. 159 p. \$1.00.

The author is professor and chaplain at Pennsylvania State College. These prayers have been prepared by him for use in the voluntary chapel service that draws an attendance at 1150. These prayers have had much to do with the appeal of the chapel service. They are devoutly conceived, carefully phrased, and related intimately to everyday life.

Christianity and Morals. By Edward Westermarck. New York, Macmillan, 1939. 427 p. \$5.00.

A scholarly study of the place of morality in religion, specifically the Christian religion. The teaching of Jesus is contrasted with that of St. Paul. In the latter half of the book the author discusses the moral influence which Christianity has had upon ideas and behaviour relating to the regard for human life, economics, slavery, the regard for truth, marriage, divorce, irregular sex relations, and the regard for the lower animals.

The Pilgrim's Progress. By John Bunyan. Arranged for the Modern Reader by E. W. Walters. Nashville, Cokesbury, 1939. 326 p. \$2.00.

In this book the original conversational form has been changed to the up-to-date novel style of reading. The text is complete and unabridged.

Desert Democracy. By Roy L. Smith. New York, Abingdon, 1939. 192 p. \$1.50.

Vivid portrayals of the social and economic circumstances of Bible times that throw light upon the fundamental ideas of Christianity and democracy.

To Every Creature. By Henry Burton Trimble. Nashville, Cokesbury, 1939. 159 p. \$1.00.

On the theory that "there is no wrong way to make a Christian" the author offers approving comment on all forms of evangelism as well as on the message itself.

The Miracle. An Interpretation. By William Hubben. Philadelphia, Friends General Conference, 1939. 59 p. 25 cents.

An interpretation of the place of miracles in early Christianity, especially in the light of the new knowledge of body-mind relationships. A chapter deals with the miracles and religious education.

The Observance of Easter. By Amelia W. Swayne. Philadelphia, Friends General Conference, 1939. 68 p. 25 cents.

A short collection of resource materials on the significance of Easter. Part Two contains suggestions for the use of materials by leaders of various age groups.

The Gospels. Their Origin and Growth. By Donald Wayne Riddle. Chicago, University of Chicago, 1939. 304 p. \$3.00.

This book deals with what is known as "form-criticism"—a method of studying the manuscripts of the gospel story from the standpoint of the types or kinds of literature contained in them. From such a study conclusions as to the age and use of the various materials are reached.

Man the Measure. By Arthur Hazard Dakin. Princeton, N.J., Princeton University Press, 1939. 284 p. \$3.00.

This book takes the humanistic manifesto, analyzes and evaluates it, and points out ways in which it is inadequate. In the process it deals with the argument usually advanced against a belief in God. In the end it finds humanism inadequate.

Wheat and Soldiers. By Corporal Ashihei Hino. New York, Farrar and Rinehart, 1939. 191 p. \$2.00.

Written by a soldier in the Japanese army, this book reveals with remarkable definiteness what war does to the thinking and feeling of individuals who fight. It minimizes the physical hardships and brutalities of war, and emphasizes the mental and spiritual casualties it causes.

Books Received

† A BOOK OF PRAYERS FOR YOUTH, by J. S. Hoyland. Association. \$1.00.

† CHRISTUS VICTOR, edited by Denzil G. M. Patrick. The Report of the World Conference of Christian Youth. Amsterdam, Holland, July 24-August 2, 1939. Association. \$1.25.

† THE CHURCH AND A CHRISTIAN SOCIETY, by Wade Crawford Barclay. Abingdon. \$3.50.

† THE CHURCH IN RURAL LIFE, by David Edgar Lindstrom. Garrard Press.

† DESERT DEMOCRACY, by Roy L. Smith. Abingdon. \$1.50.

THE FRAMEWORK OF FAITH, by Leslie Simmonds. Longmans. \$2.50.

I AM, by S. J. Russell Ensign. Bible Auto-biographies. S. J. Whitlock. \$2.00.

THE JOY OF ACTIVE SERVICE, by Pierre and Clarice Lambright Buhlmann. American McAll Association. 35 cents. An attractive little booklet telling the story of the life of Robert McAll, giving quotations from his own writings and articles written by his wife, and word pictures of the phases of work in the McAll Mission in France.

* THE KNOWLEDGE OF GOD, by D. Elton Trueblood. Harper. \$2.00.

† LEISURE, by Eduard C. Lindeman. Association. 50 cents.

LIFT UP YOUR HEARTS, by W. Russell Bowie. Macmillan. \$1.25. A collection of the author's prayers for group and personal worship. There is also a selection of meditations and litanies.

MONEY TALKS, by Henry H. Crane. Abingdon. 50 cents. Deals with the positive meanings and contributions made by money.

MY HOBBY OF THE CROSS, by Madeleine Sweeny Miller. Revell. \$2.00. A book on the cross as a religious symbol, in the setting of travel talks.

POINTS FOR EMPHASIS, by Hight C. Moore. Baptist Sunday School Board. 35 cents.

PRAYERS, by L. M. Zimmerman. United Lutheran. 35 cents.

* RELIGION FOR FREE MINDS, by Julius Seelye Bixler. Harper. \$2.50.

* THEIR FUTURE IS NOW, by Ernest M. Ligon. Macmillan. \$3.00.

* To be reviewed.

† Reviewed in this issue.

Christ in Historical Novels

(Continued from page 16)

These were the books selected out of the longer list. If one had gone back of 1900, he surely would have included Edwin A. Abbott's *Philochristus*, first published in 1878 but going into a second printing in 1916 and another in 1926, partly, at least, as a result of requests from school teachers in England.

The only thing left is to make a few specific suggestions as to how we can use such works in teaching the life of Christ. First, let a teacher read them himself, to stir his own imagination. One cannot make vivid to others what is not vivid to himself. But let him read them with one eye on the Gospels, remembering that these books we have mentioned are *fiction*, albeit *historical fiction*. We are to use them, if at all, as a means, never as an end. Second, some teachers will be able to suggest some of them as supplementary readings. We have known people who would read anything if we could apply the word "fiction" to it, although it would ordinarily take a desperate effort to get them to work on the life of Christ. Possibly with a young adult group which knows nothing of Biblical materials the use of these books first under a wise leader might open up that whole field. But on the other hand, with certain groups these books might not be a wise choice at all. Certainly the way we employ historical novels in our teaching depends entirely on local conditions.

A man is reported to have said that if he had read the life of Napoleon when he was a boy, his whole life might

SILHOUETTES



Like dark sails across the sunset sky, silhouettes of summer memory, are the days of spiritual renewal, the days of Lenten meditation. Against the crowded pattern of the year, they stand, sharply outlined in their deeper meaning.

To thousands of Christian men and women the entire world over TODAY brings a special message during the Lenten season, helping them more than before to set apart this period for personal devotion. And to others, meeting TODAY for the first time it brings a fuller, richer understanding of the spiritual life and starts them on a year-round habit of daily personal devotions.

Daily Bible readings, prayers, messages of comfort and hope have made TODAY'S monthly message mean new inspiration, new religious experience to many. For you, if you use it during the Lenten season, it will leave this Easter silhouetted against the year as a time of great spiritual refreshment.

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TODAY FOR LENT

have been very different. It probably would have been! Napoleon caused the death of some five million Europeans. How much more can we do for people if by any means, new or old, we can commend to them the reading, understanding, and especially the feeling of the life of Jesus Christ? Perhaps historical fiction, now enjoying a new lease of life, furnishes a valuable key for ministers and religious educators.

Juniors Make Simulated Windows

(Continued from page 13)

that the colored papers did not over-lap as it would spoil the effect of the design after it was oiled and light came through. When all the colors were glued in place the panel was oiled with linseed oil on the right side and then allowed to dry. The ply-wood frame was cut with spaces for the panels to fit behind as though in a frame. It was painted black.

All the border designs were done in the same shades of bright blue and bright green. The color scheme for the individual panels was up to the boy or girl creating them.

Being handicapped with only a two-week period for our vacation church school, the greatest values that should have been forthcoming from such a project were probably lost to a certain degree. All too often the leaders had to inject their own ideas in order that the children would not be too slow in getting started and be kept from finishing the windows in the allotted time. Such a handicap would not be felt if there were four or five weeks in which to complete it. The longer time would also allow the children to reflect more accurately their conversations and discussions than was possible when the time was so very limited.



FINALLY —

The Journal This Month

FEBRUARY—month of snow and bank holidays, and the annual meeting of the International Council of Religious Education. The cover picture shows "Lincoln in Illinois"—in a Chicago park, as a matter of fact. The quotation under the picture is from the poem "Lincoln" by John Gould Fletcher.

February is also the time when churches begin work on their Easter or Lenten plays. The new novel, *The Nazarene*, described by Mr. Scammon in the article on "Christ in Historical Novels," has led to renewed interest in the social setting in which Jesus lived. An imaginative

drama of the tragic last days, written by a new dramatist, is given in this issue, "Barabbas—Son of the Master."

Pastors who are undertaking the teaching of children in training for church membership will be interested in the plan used by Mr. French. Other methods of teaching, through discussion, the creation of plays, and the making of simulated stained glass windows, are described in the articles by Mrs. Parker and Miss Wagar.

A very practical state-council program of social education and action is described by Dr. J. Quinter Miller. This will be an inspiration to others who want the point of view of the churches reflected in

state legislation. Mr. Shike, of the Illinois Council, shows how the display and distribution of religious literature may be profitably done under interdenominational auspices.

Using Old Journals

MR. GEORGE L. CHINDAHL, superintendent of the church school of the Congregational-Christian Church in Winter Park, Florida, recently sent the Editor a document which was most interesting. This was a "calendar" for the year, with birthdays of famous people and special events in each month, and beside each item were listed names of articles, programs and plays on this topic found in the back numbers of four religious education magazines. One of these was the *Journal*, with references reaching back to 1925. It is remarkable how much valuable material is found in these volumes, and which is available to many schools which have kept copies through the years. Which reminds us of the next item:

Easter Plays

It is still possible to obtain copies of the Lenten plays: *The Money Changers*, by J. R. Perkins, which appeared in the February, 1939 *Journal* and *The Burden Bearers*, by Dorothy Clarke Wilson, which was printed in the April, 1938 *Journal*. Order from the Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, for 15 cents a copy.

Brevities

EIGHTY-TWO per cent of the 110,000 members of the United States Junior Chamber of Commerce are church members. . . . Five thousand towns in the United States had by the end of 1938 voted themselves dry since repeal five years before. . . . Since 1926 the Lutterworth Press, England, has issued one and a half million copies of *Pilgrim's Progress*. . . . Every store in Atlanta had a window card welcoming the Baptist World Alliance last summer except one group—the liquor stores. . . . In an assembly of pastors in China some said they did not want an active young people's group in their church because the young people had too many ideas and would break up their complacency.

Worth the Money

DAD criticized the sermon. Mother thought the organist made a lot of mistakes. Sister didn't like the choir's singing, but they all became painfully silent when little Billy chipped in with the remark: "I think it was a swell show for a nickel."

Meet Our Friend

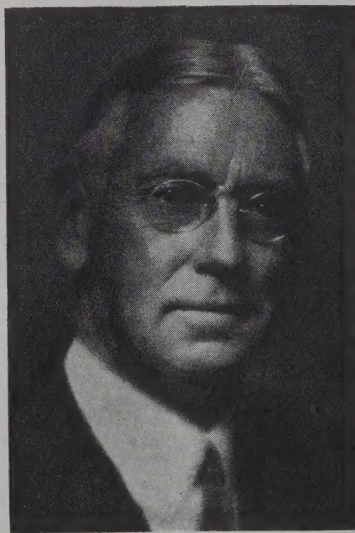
RUSSELL COLGATE

THIS SCRIBBLER grew up on, among other things, a story of a country boy somewhere in an eastern state who, while on his way to New York to make his start in life, had a conversation with an older man that profoundly affected his entire future life. It turns out that it was a canal-boat captain who talked to him about tithing and the conduct of his business. The boy, William Colgate, went to New York City, got into the soap business, founded the company that still bears his name, and never forgot the influence of his godly adviser, the canal-boat captain.

In such a family Russell Colgate, grandson of the boy William, grew up. He has spent his active business life in the firm with which the family name has been associated.

Mr. Colgate has, we believe, the second shortest sketch in *Who's Who*. He modestly admits in public that he graduated from Yale in 1896, married, is a director of the Palmolive-Peet Company, lives in West Orange, New Jersey, works in Jersey City, and—is President of the International Council of Religious Education. There are, of course, many more items of note and interest that could have been said about him, chief of which is the fact that this brief record is entirely characteristic of his unassuming nature.

Mr. Colgate is the third generation of his family to serve as superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, N.J. His numerous business and other interests are never allowed to interfere with his work in that Sunday school. He is active in community interests of all sorts, in the New Jersey Council of Religious Education, and in the work of his denomination, particularly in regard to Colgate University and the



Colgate-Rochester Theological Seminary. He was elected President of the International Council Convention in 1926 and has served the International Council in that capacity ever since. He is also chairman of the National Protestant Laymen's Commission, President of the International Association of Daily Vacation Bible Schools, and President of the Religious Education Foundation. He is an active member of the Executive Committee and of the Board of Trustees of the International Council.

To these many official relationships Mr. Colgate adds the invaluable personal touch of deep interest, gracious personality, and earnest devotion to the vital interests of Christian education. It is a genuine pleasure to ask all *Journal* readers to meet our friend and one who is also theirs.